PHILADELPHIA, SATURDAY, JANUARY 18, 1879.

NO. 8.

Lectures and Essaps.

PHYSIOLOGICAL DEVELOPMENT OF

BY HELEN MAR.

The mythological Allegories of the Ancient Greeks, to present to the world the effects of the Solar system upon the lives and morals of mankind, have been subverted and perverted, and many of the superstitions of our religions have grown out of them. The different groups of stars, the constellations were named by them in commemoration of the influences that each were supposed to exert upon the earth and its inhabitants during its appearance in the Zenith. The Ancients in their temples of worship, their Pagodas, represented the Deity by the image of the namesake of the constellation that governed, or was the ruling group at the time of its dedication. Nearly every Pagoda is decorated by a different Deity in commemoration of the ruling planet, or the constellation in which it occupied a position. For instance, Bacchus, the God of wine, is represented by a cupbearer in the constellation Orion, and when it was in the Zenith it was asserted that the appetite for intoxicating beverages was greatly intensified. Jupiter is represented as hurling thunderbolts upon the earth, and when the constellation in which this planet occupies a position is in the Zenith, the volume and power of the electric fluid is greatly increased, and as man contains a great amount of this electric fluid, its effect upon him is beyond his comprehension. His efforts to give expression to his highest conceptions and best thoughts, are at times futile, owing to the conflict in the vascular and molecular properties of the brain, with this evanescent fluid called electricity. The elements of this evanescent, unseen force or power, are the molecular atoms thrown off from the heavenly bodies, in their revolutions around their solar cen-The heavenly bodies, and our earth as well, which is always to be considered as one with them, in our eliminations of the principles to which we give expression, are taking on and throwing off effete matter, being reconstructed from day to day, the same as the human form. They are constantly changing their nature and character, and the influences deduced from, or superinduced by these changes in accord with immutable law and order that govern the great universe of God, are as varied as are the manifestations in forms and expressions. All manifestations have taken on the forms and expressions superinduced by these influences, and are just expressions of the cause that produced them, and of their origin or source, a true defi-

God, the giver of every good and perfect gift, is ng in mind the fact that every manifestation is alone responsible to God as the source, and to conas the cause of their varied expressions. If all mankind were conceived, gestated, and born under exactly similar conditions, and all manifestations of nature were outwrought under the same climatic and planetary influences, sameness would preside to that extent, that there would be no individuality; neither would there be any distinct species, either of the animal or vegetable kingdom, in fact there would be no kingdom, now recognized as animal or vegetable, and all nature would be

The old Greek philosophers and astronomers were more in accord with the laws of nature, and they better understood the influences of thelplanetary system upon the earth and its inhabitants, than the philosophers and astronomers of to-day. From hem has been handed down the twelve signs of the Zodiac, and the relative portion of the physical body influenced by each during the passage of the sun through it. For instance, Aries is represented as governing the head; Gemini the arms, Leo the heart, Virgo the loins, and so on, which are familiar to all, as depicted in your almanacs from year to year. Little attention is paid to their significance, which, if rightly understood and comprehended, would work wonders in the realm of matter. In your endeavors to improve your animals and your vegetable productions, should you study the laws borne out in this crude presentation of natural causes and their effects, your efforts in this direction would reach a far greater degree of perfection than

is at present attained

If a knowledge and adaptation of these laws so advantageous in working out results in the animal and vegetable kingdoms, to what perfection might not the human family attain through them. Stirpiculture is a subject, that receives so little attention at the hands of the scientists and philosophers of the present age, that we are led to consider it of minor importance, or of no importance whatever. The improvement of the human race is the acme which every student of nature and her divine laws should strive to attain. If the improveso vast, and such grand results are attained by improving the conditions for development, and by the finest selections, for propogating, why will not results to be attained by stirpiculture be equally desirable? Thick of the earth, peopled with a race of perfectly developed men and women, mentally and physically, and compare them with the present status of mankind. Let your imagination soar to the lofty heights of music, and the achievements to be outwrought in the arts and sciences and the achievements of to-day pales before the grandeur of the picture presented to your view. We are wont to exclaim, is there any limit to the capabilities and possibilities of man? We then might well ask the question, and the response would be, there is none; we are Gods, knowing all things. As all of nature's laws are infinite in operation, and partake of the essence or attributive character of God or the infinite cause, this acme will in time be attained. Those who have passed through the change called death can define the causes at work to produce this result. From this you will conclude, perhaps, that it does not depend upon the efforts of man, but the result might be greatly augmented by him. The general dissemination of knowledge among the masses has worked wonders in the progressive development of the race. As time bears on its record the fact that all knowledge is born of ignorance; that progression is the child of the uncouth, unintelligent and boorish that all things in nature, are outgrowths of conditions that are each day becoming more favorable to higher grades of development, can we see in the future results more in accord with our conceptions. But we must not forget that our conceptions will change with the progressive march of time. This is legitimate, as no one conception can avail for all time, as in the multifarious workings of an infinite law which is as dependent upon us as we are upon it; our conceptions will have kept pace with all else, and will have receded as far from us in the ultimate of existence, as we have receded from prior conditions, or the status of our former ani-

inus. As Pope has it " All are parts of one stupendidus whole Whose body Nature is, and God the soul."

All the parts are in perfect accord and harmony all working together in holy order to fulfill the design of creation. The innumerable worlds that revolve in illimitable space, are parts of this universal whole. Creation is one endless chain, not one link of which has ever been or can ever be severed, It makes our God, and to dismember or take from it one link would destroy infinitude and

chain of causation can be rent, or one atom in the dy. Chapter 22, page 451 to 454 inclusive. realm of matter be annihilated, all with equal propriety may be, and God's infinite laws would bene effete. This universe would become extinct, and chaos would reign as the product of an omnis cient creator.

Dr Dean Swift has aptly said: "Suavitor in moda fortiter in re." The more gentle the manner of presenting any new theory or idea, the greater the force brought to bear in opposing it. The more forcible the mode of presenting, the less liable to attack it may be. However this may be, we shall endeavor to present our ideas in such a manner as to be plain, forcible, and explicit, and leave to the future the result. In presenting the theory mapped out before us, we are aware we shall be deemed as presenting the reductio ab absurdam of all absurdities, but we will assure you, the facts are borne out and confirmed by experience; if they were not, we would not subject ourselves to. the animadversions that so often follow the presentation of any idea or conception so entirely in opposition to preconceived and accepted theories.

We have said there are no missing links in the chain of causation; that all are parts of one universal whole; and that the whole is dependent upon the parts. God being the designer the architect in the realm of causation, cannot be swayed from the original plan. The law of production will ever prove true to the design of the great Architect, that everything shall produce after its kind. This all nature affirms as presented to our comprehension and experience. We see improvements it is true but no variation from this immutable law. This law is unchangeable and uncompromising in all its expressions, and the human family is included in its infinite operation. Every manifestation or expression of this law is responsible alone to the cause that produced and developed it, and is of the source a counterpart. If perfection exists in the source, then all is perfect. If all is not perfect, then the source is not perfect, and you have an imperfect God. But to go back to our first proposition that there are no missing links in causation.

All things are evolved from causes inherent in

creation, and the same causes that produced the first male and female of any tribe, race, or nation of people still exists, but change is making its mark not only upon the emanations, but also upon the causes that developed them and upon the source as well. Nature in her unmistakable confirmation of this fact, demonstrates the law of cause and effect that welds the chain that binds and interbinds the universe together. Do not think that hose whom death has taken from your sight are severed from the chain or are missing links. It is not so. They are more intimately bound to the material universe than when in the form. They, in their ascent, have not sundered the ties of earth but in their spiritual homes see more effectually the suffering and sorrows of those in earth life, and their loves, sympathies, and desire to benefit, are so intensified by the change called death, that they the author of all that claims attention at our hands, are more closely allied to the physical realm brough the elements of the spiritual spheres. Many have been beneficial to those left here, but more have failed of recognition through bigotry, superstition, and ignerance. Looking earthward they see mankind surrounded by conditions, that environ them, holding them with a grasp of iron to degradation, above which many fain would rise, but alas poverty with her gaunt form, rises like a weird spectre from the cold ashes of a desolate hearth and empty larder, and like a grim shadow, death from starvation and cold, crushes every heart throb that might, under different conditions, rise as anhems of praise to the infinite God. If you take a king from his throne and clothe him with rags, consigning him to the purlieus of crime, where want, desolation, and degradation are his companions, the king will become a beggar, a criminal, and debauchee. On the other hand, take a beggar and seat him on a throne with the surroundings and pageantry of royalty, and few would recognize the beggar in his royal robes. In our estimates of mankind we ever judge from external appearances, never looking to the inner, and weighing the causes and conditions that mould, form, and develop them.

There was a time when barbarism reigned broughout the earth, but how different the expression of the inhabitants of the globe even at this period. The African, the Cancasion, the Mongolian, and the Indian are all different types of humanity, possessing in different degrees the characteristics of the sources from which they sprung. each a just expression of the location they naturally occupy on this mundane sphere. The Negro is not esponsible for his lack of intelligence, any more than for his woolly head and dark skin. In his early history he was more uncouth and unintelligent than at present, but he was a Negro thep as now, and ever will be a Negro through all eternity; possessing all the characteristics of his race. even after his transit from this life. This may seem a very uncharitable proposition, but why not a negro remain a Negro as justly as a Caucasian should remain a Caucasian? As opposed as this may be to all preconceived notions in regard to the future life or spiritual realm, it is a fact. Each and every ments in the animal and vegetable kingdoms are tribe, race, or nation of people, retain all the characteristics of earth life, and each and every one gravitates to their legitimate sphere in the spiritual realms as naturally as they do in earth life. Throughout all the wons of the ages, throughout all eternity, the Negro will remain a Negro, the Caucasian will remain a Caucasian, the Mongolian will emain a Mongolian. All the theories in creation cannot change them. The spiritual realm is a natural realm; man lives as naturally there as ere; lives a real and tangible life; eats, drinks, thinks, and possesses as natural a body there as here; loves, hates, sympathizes with the less fortunate, and all the passions are as active there as No far off or isolated Heaven forms their abode, and, thanks to an all-wise aud just creator, no hell resounds with wails of woe. An eternal

progression awaits us there as here. It is very strange that man cannot appreciate the fact that he is now in eternity; that he is now in the Spirit world as much as he ever will be. What is time? Only a measurement of eternity to enable us to comprehend it. What is space but the realm of the infinite? What is God but the infinite cause that controls and governs all things, and which in turn is governed by the emanations projected by it. estimate eternity? Who can measure pace? Who can comprehend infinity? None. When we attempt to comprehend God, or the eternal cause that projects and propels all things into outer form, we are lost in the magnitude of the subect and are stupified by a realization of our own These subjects cannot be weighed, ignorance. comprehending only that which appeals to our senses, that which we are able to adapt and apply for our physical needs during our earth life. Farther than this, all lies buried in the womb of the future, to be outwrought by time, in her unceasing unfoldings, through unvarying laws. Man is a creature of chance so far as his will or volition enaoles him to comprehend the laws of the universe. He is simply a projectile from a force or power above and beyond him, over which he has no conrol. He is no more responsible for the peculiar dress that he may wear than for the cause that proected him. His form, features, and expression, his attributes and characteristics, are formed for him and not by him. He had no choice in the premises,

and therefore is not responsible for the result. (TO BE CONTINUED.)

Extract from night scenes in the Bible, written

ANGEL VISITS IN THE NIGHT.

When we climb to some mountain height and ook forth upon the broad landscape of hill and valley and plain in the blaze of the bright noon, it seems as if our earth were the universe, and the sun were a single globe of fire hung in the heavens to ive it light. When we stand upon the deck of a ship in mid ocean at the same hour of the day, and survey the melancholy waste of waters stretching beyond the utmost reach of the eye in every direcion, it seems impossible that there can be any-hing else in existence but the sun and the sea. When we look up to the silent sky at night, it seems as if the bright array of stars were only camp-fires kindled on the plains of heaven to guide some wanderer through the wastes and solitudes of earth, and that there can be no home of thought and feeling and sympathy beyond the habitations

All these varied observations make us think of ne world, and that our own; one race of beings, and that ourselves, one destiny; and that bounded by what we see around us. It is only the inward and over-ruling impulse of our spiritual nature that can make the visible world the shadow and representative of the invisible and unknown. When we go down into the depths of the cavern or the dungeon, and shut ourselves up in silence that never breaks into sound and in darkness that never changes to day, it seems as if we were alone in the universe, with nothing but the sense of responsiility and the yearning for society to tell us that there are other beings besides ourselves. When we mingle with the multitude on the crowded street, and hear the roar of business and toil and pleasure that surges through all the channels of the great city from morning till evening, it seems as if man and earth were everything, and that there can be no real life or intelligence or power outside of his visible, material world, in which we all now ive and move and have our being,

All these natural and uninstructed impression onspire to narrow the range of our thought, and hut us up to the society and home and occupations of man alone. It is, therefore, a startling and a salutary disclosure of divine revelation that we are not the only intelligent actors in the busy scenes of daily life which surround us. There are more living persons in the crowd than any human observer can count. There are more listeners in the public assembly than can be seen by the speaker's eye. There is no solitude of earth where we may not have the unseen companionship of beings that think and feel and work more mightily and constantly than ourselves.

And these invisible, unembodied partners of our oil and sharers of our spiritual life have sometimes stepped forth from behind the curtain that hides the unseen world, to show us that we may have witnesses of our conduct, when we think ourselves most alone. We have only to turn to the sacred record to learn that these high and mighty forne an active part both in the common and in he great events of this world which we call ours They have taken the form of men, and shown themselves to human eyes, and spoken aloud in the languages of the earth. They have made their appearance on the lonely mountain top, on the storm-beaten ship at sea, in the streets of the city. on the hills, in the highways and fields and threshing floors, in the night and in the broad day, in the calm and in the storm, speaking words of peace and smiting with the sword, bringing health and prosperity and wasting with the pestilence, talking with men under the shadow of trees and tents and temple roofs, at city gates, in humble dwellings and in the depths of the dungeon's gloom. In all these places and circumstances men have seen and heard the living inhabitants of other worlds. And these celestial visitants have come from

quainted with human history and better able to do our work than we ourselves. They have defeated great armies: they have overthrown populous cities; they have sent forth and arrested the pestilence; they have rested under the shadow of oaks at noon as if weary; they have eaten bread as if hungry they have received hospitality in human homes a evening, as if coming in from a journey; they have guided and protected travellers on their way; they have rolled away the stone from the tomb; the have kindled the fire of the altar and stood unhurt in the midst of the flame; they have clothed themselves in garments that shone like the lightning they have appeared in so common a garb as to be taken for wayfaring men, needing lodgings for the

their far distant homes to take part in the affairs of

It adds immensely to the solemn interest of our daily life to know that we may have such unseen witnesses of our conduct and partners of our toil a any moment. It gives us a higher and truer esti mate of our own place in the great commonwealth of intelligent beings, to find that we are objects of interest to the inhabitants of other worlds. It enlarges the range of our thought, and lifts our desires and aspirations above all earthy and perishable hings, to know that our present habitation is only one little province of a universe of worlds, and that this mighty empire is bound together by ties of ntelligence, co-operation and sympathy to its

Page 457. And the whole earth will become sanctuary and all human possessions will be made noly when all men have learned to walk with God, and to live in sympathy with the blessed inhabitants of other worlds.

The Bible in the Public Schools.

In the "Bible Battle" now being waged in New Haven between the Protestants and Catholics on he one side, and the Free-thinkers on the other the Protestants are aggrieved to find that they must divide the results of their late victory over the Free-thinkers with their Catholic abettors, by the admission of the Mother as well as the Son of their God. into the public schools. The following extract from The Independent is a proof that this surrender is very distasteful to our Protestant brethren:

No DENOMINATIONAL SCHOOLS. - "But we isapprove utterly of either the Protestant or Catholic religion's being taught in the State's building, in the State's time, and at the State's expense. We simply present this manuil to our Protestant people, and we repeat the question: "Are you willing to teach Romanism in the public schools? Are you willing to pay for it? for you Protestants pay for having the children taught o pray, "Holy Mary, Mother of God, pray for us sinners now, and at the hour of death." Are you willing to do it? Are you willing to purchase at such a price the privilege of adding just a little in the public schools to the religious teaching which you give your children in your churches? We are not, and we protest against such a perversion of the rights of the State. It is the first step to denomina. cional schools, and the breaking up of our public-school system.—The Independent."

The demand for religious training in the Public chools is virtually an insult to the clergy of all The orthodox public who clamor denominations. for it, by so doing declare both themselves and their priests incompetent to perform their proper duties. That is the "true inwardness" of the subject of-"the Bible in the schools."

Admiration is a forced tribute, and to extort it by Rev. Daniel March, D. D. Author of walks and from mankind, (envious and ignorant as they are), its ultimate particles," and this without anything make God destructible. If one link in the great | homes of Jesus. Published by Zeigler & McCur- | they must be taken unawares.—James Northcote. | to sweep over these particles and give them motion.

Can the Primary Principles of Things be In the work I have shown repeatedly that spirit it-Reached?

Principles of Light and Color has started anew the above question. That work professes to answer the its ultimate atoms and ethers, and to follow the ladder of forces up through greater and greater refinement until they culminate in spirit. If the so greatbasic principles of things have been truly explained in their leading features, then all mankind should listen, for all phenomena in the universe must have relations thereto, and many of the present conceptions of matter and spirit must be changed. They should at least be thoroughly tested, for, in fact, what one thing in the world can be explained in its fundamental workings by the science of to-day, however marvelous this science may be in some of its external tegrate bodies? Why does cold and electricity contract? How does sunlight deposit carbon and other elements so beautifully in the whole vegetable course sweep through the middle of atoms in order world? Why do the red, orange and yellow colors to contract them and produce the effect of cold. excite the blood and nerves, while the blue and violet cool and soothe them? What is heat? A thing, or a motion of something, or both? If a mere motion of something as commonly supposed, then what produces this motion? What is electricity? A single fluid according to Franklin, or two fluids according to Dufay, or no fluid at all, but simply a vibration of polarized atoms? In the last case what polarized them or caused them to vi-

orate? What property in bodies makes some of them conductors, others non-conductors; some magnetic, others diamagnetic; some crystaline, others amorphous; some fluidic, others solid, etc? What is chemical force? Why does chemical affinty bring some bodies together with a tremendous exosion, while chemical repulsion dashes them asunder? Why does oxygen, whose leading color in the spectrum is blue, tend to make all things ed when combined with them? Why does otassium, whose ruling color in its spectrum is red, tend to make other elements blue? How is it that the black substance carbon becomes seemngly as white as snow when combined with potassium, or sodium? Why can steel become a permanent magnet and iron not? What is nerve force, a fluid, or the result of vibration of nerve, molecules, or what? How do the ganglia, the muscles, the other portions of life's machinery work? What is the philosophy of clairvoyance? Why is a person so much more powerful to control his forces while in a statuvolic condition than at other times? What is the difference between ordinary sleep and magnetic sleep? Why is the mind unusually keen in the latter and generally entirely stupid in the former? But these and a thousand other questions could be asked, and our scientific men in all departments of knowledge would simply have to maintain a stupid silence. Our medical men try to build their edifice without a foundation, and do not pre-

ies, and consequently make a slow work in saving them. Is it not of immense importance then that we reach down to the primary laws of things so that we may build on eternal foundations? My work devoted to Light, Color and the Fine Forces, professes to deal with basic principles, and through them to furnish a solution of the foregoing method of to-day, which deals mainly with coarse questions as well as of hundreds of others. MIND material elements. We must have intuition and AND MATTER, of Dec. 28, while speaking on the whole kindly of the work, and admitting that it "has collected a vast amount of information of the highest practical utility and interest," yet denies the possibility of dealing with basic principles, and

we know what havoc they have made in many

phtlosophers and philanthropists seem to be una-

uses the following language: "So far as its gifted author has followed well determined and undisputed facts, in the treatment of his subject, he has left nothing that could be desired in that connection. He has carried his researches to the verge of the unknowable; but, not content with this, like Tyndall, Huxley and others, having exhausted the resources of science in the search for primary causes, Dr. Babbitt has gone forth on a sea of speculation. * * Any attempt of mortal mind to solve the mystery of the primary principles or laws governing atomic existence and action, is infinitely more rash than to attempt to solve the

nystery of organized individual life.

Thus speaks MIND AND MATTER, and virtually ands us on the discouraging platform of the an cients, which declares that "nothing can be known; for unless we can reach primary principles nothing of concrete nature can really be known. The ancients, nowever, asked a troublesome question in this connection, which was, "Can it be known that nothing can be known?" But perhaps General Roberts has made rather a hasty expression in this matter, and certain I am that the few days he has had "The Principles of Light and Color" have been insufficient for him or any one else to get at the real marrow of its teachings. A large work of nearly six hundred pages, that has taken years of severe investigation and thought in connection with clairvoyant illumination and inspirational help, cannot be grasped as a whole, in its real spirit, short of several months, and this I presume General Roberts has not time to give it. The great fundamental principles which rule throughout the universe, of both material and spiritual things, are given in chapter first. These, I presume, will not be denied. as the very same laws are shown to rule in forms, colors, sounds, motions—in language, music art, logic; in fact, throughout the whole range of nature and man. Having thus shown that there is an absolute unity throughout the universe, including both matter and spirit, then, so far as basic principles are concerned, we may judge the invisible by the visible, the unknown by the known, and a whole by a part. We cannot see atoms, but we may know the main laws on which they work by knowing the laws on which all things work. We cannot force, but we may know that there is some thing fluidic or outflowing in connection with all grades of force, from the fact that; all styles of force in the visible world requires fluidic action, just as a wind-mill requires wind, a water-wheel, water: a steam engine, gases, and animal life, blood and the life fluids. So, then, we know there must be a

fluid in connection with light or color, or heat, or electricity, or chemical force, for the invisible is like the visible. In saying this I go counter to the scientific world, but I know my principle is immutable and founded on all facts, and even now the scientific world is coming over to me, for Professo Crookes has just demonstrated before the Royal Society that light is an actual substance, besides confirming several other of my discoveries. I have ascertained that light is both a substance and a principle, that is, it is an ether moving according to certain laws of vibration. In fact, I have collected the different colors on chemically prepared paper from pure sunlight, and its materiality can be proved in various ways. The same is true of electricity and all other styles of force. Force is im possible without momentum, momentum is impossible without motion and weight, and that which has meight must be a thing. So when scientists say that light, electricity, magnetism, chemical power etc, are simple nonentities, mere conditions of matter, they not only violate very plain principles of logic, but build up a theory of the unknown contrary to all principles of the known. Is this a sea of speculation? Is it not a rock of eternal principles? I challenge any one to produce a fact in the whole known world to sustain the dynamic theory

or force which, as defined by Tyndall, is "an acci-

dent or condition of matter; namely, a motion of

self, which is the very primate or positive principle of force, cannot work excepting as connected with DEAR GENERAL ROBERTS:—Your review of my exquisite psychic or spiritual ethers, which ethers are a refined grade of matter, just as matter, on the other hand, cannot work excepting in connection Clovis—as a Heathen and Christian King. question in the affirmative—to trace matter back to | with a spiritual principle. These subtle winds of force which sweep through everything as a vitalizing power, I call ethers. If these ethers, which are but streams of smaller atoms, glide through or around the larger atoms, they must produce certain effects of heat, cold, etc. There are but two styles, of force in the world, namelý, the expansive as in heat, and the contractive as in cold or electricity. the latter being itself but the finer grade of cold. atoms, what style of force could cause them to contract? There is only one style of continuous force in all nature, I may truly say, which is contractive developments? Why does heat expand and disin- in its character, and that consists of a vortex. Think as long as you please and you cannot find any other. These vertical lines of force must of to contract them and produce the effect of cold.

There is more fact about this than speculation. Again, what kind of a movement will cause the atoms to expand on the law of heat excepta spiral channel on the outside. No other ntinuous and progressive movement is conceivable that will swell outward in proportion as the motion is swift. I have shown how the great unimpeded motions of worlds are through ellipical spirals, and how, according to the principles of force, atomic spirals must be the same. I have shown how a spiral coil in electricity produces heat. By this constitution of atoms and others, we can see into a hundred mysteries heretofore unexplained. We can understand polar cohesion and lateral cohesion, and heat and cold and electricity and a great number of mysteries in chemistry and even in human life. If a key will unlock so many doors in the mysterious temple of science, wouldn't we naturally say it was the correct key? Taking my atomic key, I was able to tell the law of motion required for each of the colors, and having ascertained that I was able at once to determine what the chemical and healing potences of substances must be by their colors. Then I took leading chemistries and medical works, and, aided by spectrum analysis, found they bore out my atomic theories in every case. I tested the same thing by the colors of sunlight. In this way I found I could build up a definite philosophy of chemistry and therapeutics. Can it be called a sea of speculation when I have adduced so many hundreds of facts to prove my points: I have produced over fifty facts to prove the laws of chemical affinity alone. How could I have made such a multitude of discoveries unless

I had struck at least the great leading laws of atomic action, and thus gained a new key by which to un lock so many mysteries? Armed with my etherioatomic key I would often know without any experiments what must take place in certain combinatend that they have brought chemistry, materia tions, and afterwards I would find my opinions en-medica or therapeutics to any exact science, and tirely confirmed by the experiments of Faraday, or some other scientist, which shows that if they had understood the true philosophy of force and of atomic action, they could have saved, in some cases. years of experimentation, and made a far more wonderful progress. Never, however, have 1 fellike building on a mere theory which has no facts or analogies of nature to support it, but have ever aimed to test principles by facts and facts themselves by principles. The philosophic-scientific method is a grade higher than the mere scientific

> I have, however, made this letter too long. trust you will not consider my method dogmatic because I express my convictions earnestly and positively. My best power is to crystallize facts into orinciples, and seeing these great leading laws of hings as clear as lightning, I give them a decided shape, and use no uncertain words. In points where I am weak, I will try to be as humble as a child and look to others for help.

material elements. We must have intuition and

deduction as well induction before we can _rrive

Wishing your paper much success in promulgating the high and grand truths connected with mind and matter... I remain

EDWIN D. BABBITT.

Yours truly,

SCIENCE HALL, N. Y.

Happy New Year Celebration.

MR. EDITOR:—A brief account of a happy New Year's day may not be unwelcome to the readers of your paper. Probably no happier faces could be een in the good city of Philadelphia or elsewhere than those that met at the reception which was given by P. C. Tomson & Co., to their employees, at their place of business, 248 North Third street. n this city. Mr. Tomson is a well-known Spiritualist and successful merchant. Unlike most prosperous men, he feels that he owes something more o his employees than the weekly stipend. So, on he first day of each new year, for the past seventeen years, his house and purse have been open to them; and a most bountiful supply of the good things of the season, with music and accommodations for dancing were provided for their enjoyment. The happy faces which were to be seen and the cheerful aughing which was heard on all sides, were the sure evidences of hearts made glad within. The festivities continued without interruption from nine o'clock in the morning until six in the evening.

Receiving an invitation ticket, handsomely gotten ip, similar to those given to each and every employee, I availed myself of the opportunity of witessing this rare scene of rejoicing and pleasuremaking; where the wealthy merchant and the daily toiler met on the same social plane to make merry and welcome in, with glad smiles, the New Year. I found about two hundred joyous people naking the walls echo with laughter, while nimble eet kept time to the strains of music. At two clock a dinner was spread at the Eagle Hotel, near by, where an abundance of all that goes to nake up a complete banquet was supplied and erved in the best style. After disposing of the many good things provided, speeches were made by prominent-guests. At the close of the feast the appy party returned to the scene of their former musements to renew them; and again the apartment which is ordinarily used for the dull routine of business, was transformed into a place of social oy. Mr. Tomson is a consistent religionist. He has taken a bold stand for Spiritualism, which has done so much for him, and is putting to shame, by these acts of brotherly sympathy for the working poor, those of the Christian faith who are so abundantly able to do, and who profess so much.

The paper which so fearlessly defends and upholds the much-abused mediums, will probably not hesitate to give publicity to acts of kindness so evidently humane on the part of a Spiritualist; especially in these times of financial distress, when men are closing their hearts and buttoning their pockets against the appeals of the suffering poor. If there vere more occasions like this, where the workingmen and women, who toil ceaselessly during long bours, could meet for innocent amusement and rereation, the burden of their lives would grow ighter under their cheering influence, and hope spring up anew in the breasts of those who see little

May each New Year bring added success to the firm of Tomson & Co., for the joy they have carried to the hearts of those employed by them, and may others follow suit in this good work, is the earnest wish and desire of yours truly.

MARIE R. ROGERS.

Historical.

The Order of the Holy Phial.

There was a knighthood in the latter part of the fifth century, A. D., known as the order of the "Holy Phial." It was established in France, a sort of royal family affair, and it was the peculiar and interesting business of the knights, few in number, to keep a phial containing consecrated oil, to be used at the coronation of kings. How large the phial was, or of what material it was made, or whether, like the cruse of old, it never became empty, history is silent. All that has come down to the present generation in respect to this marvelous phial is partly traditionary, which says, that it was brought down from Heaven by the Holy Ghost in the form of a dove, and placed in the hands of St. Remy or Remi at the coronation of

Clovis. St. Remy was born of a noble family of Roman Catholics, in Picardy, France, in the year 438. He was appointed Bishop of Rheims when he was only 22 years old, and at the time he attended the coronation of Clovis he was the recipient of the phial of holy oil from the beak of the dove, which had descended from Heaven. Clovis was, therefore, the first mortal to be annointed with the holy oil, when he was inaugurated as a Christian King. to about that period, in his warlike life, he was King of the Salian Franks, a race of heathens. He had married Clotilda, a daughter of a Burgundian Prince. She was a Christian, to which faith she earnestly desired the conversion of her husband. He was savage, unscrupulous, blood thirsty, a successful warrior in many a well contested field of battle as a heathen Frank; but, finally, at a fearful battle near Cologne he and his army were pressed very hard, and, in that moment of desperaion and emergency, he called upon the Christian God of Clotilda to give him the victory, and in return for which favor he (the suppliant,) would become a Christian. It appears from mundane history that the offer was accepted, Clovis was victorious, and on the following Christmas day-the anniversary of "peace and good will to men—" he and many of his army were christened as Christians. But he remained warlike, and although he had fought for idol wership he now became a vehement iconoclast and waged war against his former people, in support of the orthodox Church. His course was marked with great cruelty and it resulted in subjecting a large part of France,

whereupon he established a new realm.
It is recorded that St. Remy made use of the following words at or about the time of the coronation of the previously heathen but now Christian king: "Adore henceforward, what thou hast hitherto burned; and burn that which thou hast

It seems that he carried this into effect. and so vigorous did he_flourish the sword and brandish the torch, that Pope Anatasius saluted him as the most Christian King."
Clovis died in Paris. He had divided the realm qually between his four sons, and this exposed it to the rapacity and power of his former p now his enemies. The order of the Holy Phial is heard of no

nore. What time the oil run out, or whether it run out at all, history does not state.

MIND AND MATTER.

No. 2. Man has mind. Persons in the spirit sphere have ninds. They have existed in the mundane world, and have passed from it to a higher life. In no just sense have they ceased to live, though they have ceased to breathe; and the forms they inhabited are old, lifeless, dead. "Dust is returning to dust, from whence it came." It is said, "the dead know not anything, neither have they any more a Both these statements are inaccu-

rate. Countless and indubitable evidences have accumulated, showing that the so-called dead do know some things. Charles Sumner prays that his friends will not think or speak of him as dead; declaring that he was never so much alive as he is now; and by some processes not generally well understood, he continues to take interest in affairs that pertain to the government of his beloved country. And having a clear, strong and highly cultivated intellect, as well as a warm and generous heart, he acts on the minds and affections of some who knew and loved him well; and this brings the author of these sketches where he will be asked, what is mediumship? It is not enough to say that it is the action of mind in one sphere upon mind in another. Before that answer will be at all satisfactory, an attempt should be made to show what mind is in a broad and comprehensive sense. Let it be said then that the human mind is allied to the divine mind, and that it permeates and is ever acting on and refining coarser conditions of matter. and is itself matter. From nothing, nothing can come. A man is hungry and he thinks of food; he is thirsty and he thinks of drink; he loves and he thinks of the object of his affections; he is weary and hethinks of repose; he is in want and he seeks to supply that want. And it will be found that. in whatever circumstances man is placed, his mind is ever reaching out for that which he desires.

ing? The poet says, "It is the divinity that stirs within."

Whence comes this desire—this constant long-

And here it may be asked, what is that divinity? and why does it stir within? The answer is, all things are in motion; it is an inherent property of ill matter; and this is the extent to which human nquiry can go. If one seeks to go further his mind vill move in a circle, and perpetually it will return to the exact point from which it started. The human mind is composed of countless globular atoms. These are acted upon by the ever varying circumstances of the hour. Plato, Socrates, Aristotle, and others, spoke centuries ago. From them proceeded elements, of which thoughts are composed. These elements are caught by a Platonic or Socratesian cast of mind, and these persons speak, think and act as they did. 'Tis then the office of the human mind to catch, hold and put forth such thoughts as their minds are best suited to receive and transmit. Webster, Clay, Sumner, Wilson, Wade, Randolph, Giddings, Calhoun desire to act on certain orders of mind. Acquainted with the workings of the human mind, they select such as will answer their purposes, and so they commence and carry forward their dearest works. This is mediumship,

Now it is needful to proceed a step further. The mind on which these statesmen wish to act must be vacant. If it be filled with other matter, it must be emptied of that which it has, that it may take in that which it has not. Thoughtful persons will easily catch this thought. The human mind may be said to have valves, and sometimes, that desired things may be done, some of the more open valves must be closed, and others that are closed must be opened, and perhaps greatly distended, causing great pain. This, again, is mind acting on mind and mind acting on matter, and, if need be, the person acted upon may, by a process that will be hereafter explained, be unconscious of the thoughts purposes or plans that are being put forth through or her organism. This is usually called the entranced state I shall aim to finish what I have to say on Mind

and Matter in my next and closing chapter.

Mind and Matter.

PHILADELPHIA, SATURDAY, JAN. 18, 1879.

PUBLICATION OFFICE. Second Story, No. 713 Sansom Street, Philadelphia.

J. M. ROBERTS..... PUBLISHER AND EDITOR: C. C. WILSON..... ASSOCIATE EDITOR.

RATES OF ADVERTISING: Each line in nonparell type, fifteen cents for the first nsertion, and half this rate for each subsequent insertion. Special Notices—twenty cents per line for each in sertion.

Business Cards and Continued Advertisements inserted at special rates.

Electrotypes and plates will not be inserted.
Payment strictly in advance.

TERMS OF SUBSCRIPTION,
To mail subscribers, \$2.15 per annum; \$1.09 for six months; 57 cents for three months, payable in advance. Single copies of the paper, six cents—to be had at the principal news stands.

CLUB RATES FOR ONE YEAR.

This is a splendid opportunity for News Agents in all parts of the country, to realize a handsome profit without investing their cash capital.

THE BROOKLYN ATTACK ON ALFRED JAMES, MEDIUM.

In another column we print the two letters, which we promised last week to lay before our readers. One a letter from Wm. R. Tice, of Brooklyn, N. Y., and the other a letter from S. B. Nichols of the same city, both relating to the same subject. present all sides of every question of disputed facts, which should arise in connection-with the subject of Spiritualism.

Mr, Tice opens his letter by saying: "No doubt you will regret to learn that Mr. Alfred James, a materializing medium (so called) of your city, was brought to grief at a seance under the getting up of Mr. Nichols, the president of Conference meet ing of the Spiritualists of this city, last evening, Sunday, January 5th, 1879."

We had hardly thought that Mr. Tice would have been so unguarded as to thus frankly confess his dishonorable conduct in the matter to which he refers; but true it is that "out of the fulness of the heart, the mouth speaketh." It is one thing for a spiritual medium to come to grief, through any misconduct of his own; but a very different thing for a medium to be "brought to grief" by the misconduct of others. It is a sad reflection, to be compelled to think, how seldom it is that mediums do come to grief from their own acts, and how often of late they are "brought to grief" through just such methods as were resorted to by the accusers of Mr. James in this instance. This is not the first time, as we personally know, that Mr. Tice has been concerned in a similar dishonorable transaction; and we intend, so far as we can do so, to ventilate his proceedings in this instance to such an extent, that it will be useless for him to pursue the work which he commenced, two years agothat of discrediting materializing mediums.

We have personally investigated the whole mat-

ter on both sides and find the facts to be as follows On the 1st of January, inst., Mr. James, on the invitation of Chas. R. Miller, Esq., of East New York, Long Island, went to Brooklyn, expecting to give a series of seances, running through two weeks, which Mr. Miller was to arrange for him. Mr. Miller is the President of the Brooklyn Society of Spiritualists. His affention was attracted to Mr. James. as a medium, by one John Oakley, of Staten Island, N.Y., who had attended his seances; and who, apparently, became so interested in them, that he volunteered to manage the seances of Mr. James, without compensation. For weeks Mr. Oakley conducted the seances, in a way calculated to render the medium ridiculous, and himself most disagreeable to visitors. When duly installed as director general, Mr. Oakley sent for Mr. Miller, with whom he was acquainted, to come on to Philadelphia and witness the remarkable phenomena which were taking place under his management. Mr. Miller came to Philadelphia, witnessed what occurred at the seances, and was convinced, as well he might be, that Mr. James was an extraordinary medium for Spiritual manifestations, and that it was important that the phenomena occurring through him

As was most natural for an éarnest Spiritualist like Mr. Miller, after satisfying himself that what he had witnessed was beyond the power of the medium or any other mortal to perform, he did not hesitate to publish a full account of what he had witnessed at the seances in Philadelphia in the Banner of Light; and lectured on that subject before the society of which he is President. Anxious that the Spiritualists of Brooklyn should have an opportunity to witness the phenomena that had so much interested him, Mr. Miller, several weeks ago, arranged with Mr. James and Mr. Oakley that they should go to Brooklyn and give one or more public seances there. They went and gave one or more seances, but were unable to have the phenomena occur, as they had been doing in Philadelphia. This disappointment did not discourage Mr. Miller, and he urged Mr. James to return and continue his seances until the necessary conditions could be obtained for success. Mr. James was quite sick after his return from Brooklyn, and several weeks rassed before he felt warranted in again facing the antagomism which he had encountered when there before. In the meantime, the manifestations grew stronger, until at length, under the strictest test conditions, frequently as many as eight and ten fully attired forms would walk out into the room in a strong light. Mr. James flually offered to go to the private residence of any person, and submit to any test conditions which should be presented, for the small sum of six dollars, with the understanding that if the forms appeared, he was to be paid, and if they did not appear, that he would ask nothing for his trouble.

It was some time before he could get any person to accept his offer, although the tongue of detraction was busy in insinuating dishonesty on Mr James' part. At length Mr. Champion, President of the First Society of Spiritualists of Philadelphia, to settle the question, as between the medium and his accusers, arranged for the seance at his own house, respecting which we gave &full account in the third number of this paper. That seauce, which was held under very unfavorable conditions, resulted in the triumphant vindication of the medium; and he felt warranted in again facing the antagonism which he had met during his previous visit to Brooklyn.

Mr. Miller and Mr. Oakley again arranged for a seance, which was given on the evening of January 2d, at Everett Hall, Brooklyn. At this seauce there were some thirty persons present. A committee was appointed to examine the clothing of the medium, comprising Wm. R. Tice, our correspondent. Judge Wm. Coit, and Father Beeson. Mr. James stripped in their presence, and gave the committee the most ample opportunity to determine that he | what such cruelty could be like.

had nothing on his person that could be used to simulate spirit forms, without instant detection. The committee so reported, and the seance began. It was expected by Mr. Nichols and those in sympathy with him, that no forms would appear under those circumstances; but this time the guides of the medium held the fort against those who were doing all they could to oppose them, and six fully apparelled forms, as Mr. Nichols admits, came out of the cabinet. This was more than Mr. Tice and Mr. Nichols had bargained for; and some means must be found to account for this startling shock to their acknowledged prejudice against the mediim and "his confederate or factotum, John Oakley," as Mr. Nichols styles the latter. Then Mr. Wm. R. Tice, who had acted as one of the committee to search Mr. James' person and clothing and report thereon, remembered that "the bottoms of the medium's pants appeared to be stuffed, where stiffening is some times used," but this honest, conscientious committee man, Wm. R. Tice, notwithstanding that stuffed appearance at the bottom of the pants, "reported that he had seen nothing out of the way about the bottom of the medium's pants or any other part of the medium's clothing.." Indeed, after the seance was over, Mr. Tice asked the medium to let him feel the bottom of his pants which he did, and confessed there was nothing there. Notwithstanding that, Wm. R. Tice reported that he "had seen nothing out of the way," Mr. Nichols assures us that after making that report, Mr. Tice said he thought the bottoms of the medium's pants appeared to be stuffed; and Mr. Tice,

stances on that evening, yet he (the medium) was not detected." This is the honest, upright man which Mr. Wm. R. Tice is shown to be by his friend Mr. Nichols as well as himself. After such In printing these letters we are following out the dishonorable and dishonest conduct, of what weight line of action which we prescribed for ourselves in is anything which Mr. Tice may say or do to the the publication of this journal, which was to fairly prejudice of the medium. A man who is capable of such duplicity, is capable of any deception and falsehood. What reasonable person will doubt that had Mr. Tice, Mr. Nichols, and those who sympathised with

himself, says " while there were suspicious circum-

them, in their hostility to the medium, succeeded in preventing the manifestations from taking place, by their adverse influences, that Mr. Tice would never have been guilty of the stultifying contradiction, in which he has involved himself.

On that occasion, the only garments upon Mr. James, when he entered, and when he came out of the cabinet, were a red undershirt, a pair of black pants, a pair of blue stockings, a pair of low-topped shoes and a knit chocolate colored warm-us or jacket. He, on that evening, wore no coat, and hence Mr. Tice, in that instance, had to invent an appearance of stuffing for the bottoms of the legs. of his pants.

The absurdity of this most untruthful afterthought is only equalled by its desperate audacity. Whatever the public may think regarding what occurred at the subsequent seance, they cannot but justly conclude that the seance in question was a triumphant victory for the spirit guides of Mr. James and for himself. Indeed, so complete was it, that Mr. Nichols, Mr. W. R. Tice, and Mr. Tho nas S. Tice, sought another opportunity to discredit the medium, and to suppress the truth as to the nature of the manifestations they had witnessed. This is not only shown by the whole conduct of these men, but Mr. Nichols assures us personally that he arranged matters so as to have the control of the seance which was held on Sunday evening, January 5th.

us that he at first appointed Mr. W. R. Tice to act as one of the committee to search the medium, but that that gentleman, having made so poor a hand as committe-man at the previous seance, waived the honor tendered to him by Mr. N., in favor of his brother, Thomas S. Tice. The latter undertook to maintain the credit of the Tice famiy as the dishonest enemies of defenceless mediums, and we will now, as briefly as possible, recount his performance as an honorable and truthful commit-We refer the reader to T. S. Tice's statement, as

it is sent us by Mr. Nichols for the facts which trans-

pired up to the moment that he seized Mr. James'

coat to bear it from the room. Mr. Tice says that

when he reached out and felt the coat he pronounced it stuffed. At that moment Mr. James says he was undressed: and seeing that Mr. Tice was about to carry the coat from the room, as he "pronounced it was stuffed." he was instantly impressed that some the coat, asking Mr. Tice as he did so, what he was going to do with it. Not "what he was going to do about it." Mr. Tice then violently tore the coat from his grasp: At this point Mr. James called for Mr. Oakley, who for some unexplained reason had left Mr. James alone in the hands of the enemies. Oakley, hearing the call, came into the room, but made no objection to Tice's running away with | Mr. Tice says: the coat, nor did he follow to see what was done with it; thus giving the Tice brothers every opportunity to do what they pleased with it. Mr. James could not follow Thomas Tice as he was undressed at the time. He implored him to wait until he could get dressed when he would be willing that the coat should be searched in his presence, as much as the committe pleased. This most natural request, Thomas Tice disregarded, and running from the room with it, he handed the coat, not to one of the members of the committee, but to his brother, William R. Tice, who was in waiting to receive it, and who, from that time, took the whole business out of the hands of Mr. Nichols' committee, and managed affairs to suit his prearranged plans. Neither Mr. Thomas Tice nor any other member of the committee pretends that they made any examination of the coat before it was put in the hands of William R. Tice; nor does any of that committee pretend that they saw what William Tice did with the coat or the things which he has since alleged he took from it. View the conduct of this committee, as stated by Thomas Tice over his own signiture, as we may, and a greater travesty on fair dealing was never heard of. That men, having any claims to common sense and character, should have acted in the manner that Thomas Tice states that this committee did, is incomprehensible. Mr. Tice tries to palliate the irrational, or worse than irrational, conduct of the committee by saying: "I was excited, and how we got back into the other room I do not know; but I do know that he 'James' did not seem to have any strength, but yet managed to keep the coat out of my reach." What reason, pray, had Mr. Thomas S. Tice to be so excited, as he pretends to have been, unless the stings of conscious dishonor unmanned him and rendered him so insensible to what he was doing that he could not tell how "we," meaning the commit- only hole in the lining of it that was ever there. tee, "got back into the other room." These brave | The coat itself affords positive evidence that it was high minded, honorable men were so confused and excited that they forgot that they had assumed the part of impartial judges, as between the medium and those in attendance at the circle. They make no allowance for the very just and natural apprehension of the medium, that he was to be wronged, and they avail themselves of that fact to prejudice

him. Men might be guilty of greater cruelty than

that, but we confess we are unable to conceive

The reader will observe that neither Mr. S. B. Nichols, Mr. Thomas S. Tice or Mr. Wm. R. Tice, whose carefully prepared statements we publish o-day, have attempted to explain what was done with the coat after it was taken forcibly from the presence of Mr. James. Why this concealment of the only part of this alleged exposure of the latter hat is of any consequence whatever? It has been guardedly and designedly concealed by them. The eason for this will become apparent by what fol-

Recause of that evident concealment we deter-

person who was present on the occasion of the

illeged exposure, what really occurred to that coat

after it "got into the other room," in such an inex-

olicable manner. We accordingly went to New York, and called upon Mr. Nichols at his place of while he repeated the information contained in his vritten statement; and when he was through, we old him that the information that we wanted was n relation to the travels of that coat, from the time t was taken from the presence of Mr. James. Mr. Nichols frankly confessed that he could tell me nothing upon that point, for his whole attention luring that time was devoted to getting back he money from Oakley that had been received by ntent was Mr. Nichols, as he admitted to us. in securing that money, that he did not wait to learn whether there was anything in the coat or not of a orelock" with a vengeance. Mr. Nichols labored very hard to impress us with the respectability and nfluence of the Messrs. Tice, which we assured him was not the question we were seeking an answer to. It was the facts connected with their conduct that we were after; and as he could not give us that information, he would oblige us by telling us who could give it. He kindly referred us to Mrs. Nichols, who he said was present and saw what occurred. We accordingly went to Brooklyn and called upon Mrs. Nichols at her home. We old her the object of our call, and she very kindly related what she saw occur. Her statement was substantially as follows: She said that she was in the room with the other attendants, when their atention was attracted by some lady remarking that there was a disturbance in the room where the committee, with Mr. James, had retired. Mr. Wm. Tice at once went to the door and soon after reurned, having Mr. James' coat in his hand. He then proceeded to search the coat, in the room where the company were, and appeared to her to be making an opening in the lining of it: but whether he cut or tore it she could not tell. She saw no knife in his hand at the time. Mr. Tice then appeared to take from the coat two packages covered with pieces of dark silk, shaped like a hand in outline, but quite flat. These packages were opened in her presence and seemed to contain one or more scarfs each, one of which was garnet colored-the others light. These two packages, Mrs. Nichols said, contained all the articles she saw Mr. Tice produce while examining the coat. She said they looked, to her, like scarfs, and nothing else. I then asked her whether Mr. Tice took a white silk gown from the coat at that time. She said he had not done so. I asked her whether she would not have seen it if such was the case. She said, "Certainly I should." I then asked her if Mr. Tice had found or shown slippers at the time he was examining the coat. She said he had not done so. I then asked whether, at that time, she saw any caps produced of dark silk about a foot square with a guilt tassel. attached to one corner of it was a cap. That article she said, was picked off of the floor, and was not taken from the coat by Mr. Tice so far as she saw. So with the moustache covers, false hair, stockings, and gold and silver tinsel. When I ventured to repeat my questions, Mrs. Nichols very emphatically said she had told me all she saw taken from the coat, and that these were the two ham-like flat packages containing the scarfs, which appeared to be of silk. These packages, she said, Mr. Tice aleged he had found in the breasts of the coat. and were shaped as if to represent the padding of that part of the coat. Mrs. Nichols was under the impression that Mr. Tice opened the lining of the coat n the breasts of it to remove the packages, and not in the back; and when I produced the coat which Mr. James had worn to Brooklyn, and showed her foul play was intended. He therefore took hold of that the coat had only been opened in the middle of the back, she said she could not understand that, for Mr. Tice had certainly said that he opened it in the breasts, and she thought he did so. Now we desire to repeat here, what Mr. Wm. R.

Tice wrote us about the articles that he alleged he had found in the coat, and had taken out in the presence of Mrs. Nichols and those there assembled.

"The coat was carried into the circle room and all saw the coat and many felt of it, and all pronounced it unusual for such a garment to be so thick. It was cut open in the presence of all, and quantity of silk articles, such as a white silk gown to cover the whole body except the head, together with caps, slippers, covers for moustache scarfs, false hair, &c., taken out from under the

lining in the back of the coat." Mr. Tice does not tell us that it was himself who carried the coat into the circle room, and who cut or tore it open, but leaves it to be inferred that the committee appointed by Mr. Nichols had done it. An attempt at concealment and the shirking of responsibility, was most dishonorable, to say the least. The outrage upon Mr. James was committed late in the evening, and having no place to go to in Brooklyn, he took the night line for home, arriving there in the morning, after which he came early to our office. He still wore the coat which his assailants did not dare to withhold from him. We then and there examined it most critically, and found the lining had been cut or torn from the neck to the waist, on both sides of the seams down the middle of the back. The seam was intact, except for about three inches; and this opening in the seam had all the appearance of having been forced open in a violent effort to tear the lining asunder. The edges of the two rents had all the appearance of having been torn and not cut. All the other seams of the coat were precisely as they had been sewed when the coat, which was an old one, had been first made. There was no appearance about the coat that it had ever been opened or sewed up at any time subsequent to the time when it was first been examined by many persons, shows that it had never been opened for any purpose prior to its going into the hands of Wm. R. Tice, who made the never used by Mr. James for the concealment of anything to be used at his seances. You will observe that Mr. Tice, who wrote to me on the 6th of January, the day after the proposed seance, does not attempt to specify the articles which he says were found in the coat by himself, as events have proved: but which he concealed intentionally in his published letter. It was not until two days thereafter that Mr. Nichols was enabled to furnish the list of articles which constituted "the stock in dition and seems as unconcerned as an outsider."

trade," which Wm. R. Tice provided, to enable him to successfully discredit a defenceless medium. Mr. Nichols does not tell us who furnished him with the specific list which he has sent us for publication, but we may naturally conclude that it was Wm. R. Tice, and not Mr. Nichols who saw so few of the articles constituting that unique stock in trade. Mr. Nichols says it consisted of:

"One long silk white gown, reaching from neck to floor, three long white silk scarfs, one long col-ored silk scarf, four silk caps, two covers for moustache, one false moustache of long dark hair, one pair of long white stockings, two pair of silk slippers, one piece each of gilt and silvered tinsel." nined to learn, by personal inquiry of some reliable

Of all these various articles Mrs. Nichols says, Mr. Tice only produced the four scarfs in her presence on that occasion. Where were all those things at that time? This is the important question for Wm. R. Tice to answer, or he will have to occupy ousiness on Broadway. We listened to Mr. Nichols | the position of an unprincipled deceiver, the catagory in which he has so deliberately sought to place an innocent man. A more diabolical attempt to oppose truth and deceive the public was never made by the most reckless enemies of Spiritualism. much less by professed Spiritualists. To overlook it, or to allow it to pass with a simple rebuke would be to connive at fraud and falsehood, such as no mediumistic cheat ever equalled. Since this great wrong was committed, Mr. James has continued to the latter for admissions to the seance. Indeed, so | give his seances without that coat or those pantaloon bottoms, or any other means of personating spirit forms; when as many as ten different forms have walked out, in a strong light, completely clothed fraudulent nature. This was "taking time by the from head to foot, no two of whom were in any respect clad alike.

Mr. James says he stands ready, at any time, to give his seances under the most positive test conditions anywhere; but that he will not do so, unless before honest, trustworthy persons, who will be willing to certify publicly to the facts which may occur. In this he is right; and if he ever trusts to those who are entire strangers to him again, as he did in this instance, he will deserve any dishonorable treatment they may visit upon him.

Before dismissing this most lamentable transaction, we ask permission to direct attention to the conduct of those persons who were concerned in preventing that seance from being held. They pretended that they were honest in their desire to fairly test the phenomena, which might occur in the presence of Mr. James. What honesty was there in that pretense? Let their conduct answer. Say that the coat was thought to have been stuffed, as Mr. Thomas Tice pretended: what was the reasonable course for sincere and honest friends of Spiritualism to have pursued? They had a choice of one of two lines of proceeding. First, to keep their own counsel and allow the seance to proceed to its close, and then insist on an examination of the coat; or refuse to allow the seance to proceed until the coat was examined or laid aside. In either case the seance would have gone on, and Mr. James would have had a chance to be vindicated against the prejudices and suspicions which were so rife against him in that crowd of Mr. Nichols' friends. The course they took was the very one that could settle nothing. Had nothing been found or placed in the coat, after Thomas Tice carried it off, the seance could not have gone on. Was that not just what was intended? They well knew it that seance was held, and any form should appear wearing garments that they were not prepared to represent in their pretended exposure, that their little scheme of deception would fail, and the medium would go unseathed. This would never do: so they very unwisely concluded to prevent the seance from going on, and trusted to their hic character to excuse their blundering meanness View the subject as we may, we can regard it

only as the most disgraceful episode that the professed Spiritualists were ever engaged in. We do not except the villainous conduct of Dr. Henry T. Child in his course towards Robert Dale Owen and Mr. and Mrs. Holmes, when we say this .-It will require some other kind of opposition than this to arrest the manifestation of Spirit forms through Alfred James or any other medium. It is a most significant fact that every attempt that has ever been made to discredit materializing mediums, has had the opposite effect: for it directs attention to them, and all sensible persons go and witness for themselves, and form their conclusions from actual personal knowledge and observation; while fools accent the nonsensical misrepresentations of men of high character, and are badly sold for their misplaced con-

Mr. Nichols, in closing his statement, says: "I was Spiritualists who exposed James, and not outsiders." There are several errors in that very short sentence. 1st, Mr. James was not exposed by any one-either insiders or outsiders. 2d, The wouldbe exposers exposed themselves and not Mr. James. 3d, They were not Spiritualists who attempted to expose him, unless the most malignant enemies of mediums are Spiritualists, and this we positively deny. It matters not what men and women cal themselves, they are not Spiritualists who will take advantage of helpless and defenseless mediums as was done in the case of Mr. James.

We have written frankly and perhaps warmly in regard to this affair, but to have done otherwise would have been hypocrisy in us. May it be the last transaction of the kind that will ever again stain the annals of Modern Spiritualism. If what we have said of this affair was not amply sufficient to show that Mr. James was entirely innocent of the alleged attempt to deceive, the unqualified affidavit published on the third page, will settle the matter with every person who is acquainted with him. It is full and complete, and we do not hesitate to guarantee its truth:

WE must ask the indulgence of our readers this week, so far as variety in our editorials are concerned, in as much as the Brooklyn revival of the odious business of persecuting and defaming mediums demanded the fullest treatment at this time. If Spiritualism is to be cursed with such an apeing of the tyrany presented by the Catholic Church in its worst aspect, and mediums are to be subjected to the merciless and dishonest treatment that was visited upon Mr. James in Brooklyn, at the hands of Mr. Nichols and his assistants, who claim to have been authorized to proceed as they did by their constituency; then has a day arrived in the career of Spiritualism that will cause it to come to grief. If matters proceed as they are doing the question will soon come to be, whether an honest, unselfish, true and faithful Spiritualist can be found, made. Indeed, everything about the coat, which has for no honest man or woman will care to be identified with it.

> An extract from a private letter from Washingington, D. C., written by Mrs. R. F. Berry, an estimable, trustworthy lady, says, "I attend a private circle here, where the medium is a little girl about ten years old. The spirits speak in as loud, clear tones as you or I-do. They sing and shout so loud that we can hear them in the lower story front room, the circle being held in the second story back room. The spirits touch our hands and give recitations: If nothing happens to the child she will in two years be one of the wonders of mediumship. At present she is at all times in her normal con-

Editorial Briefs.

BOSTON NOTES, failed to reach this office, this CORRESPONDENTS will please write their communications on one side of the paper.

THE friends at East Milton, Mass., gave Mr. M. C. Vandercook, the vocalist, a reception on New Year's eve, and presented him with a valuable rosewood crutch.

READ the astounding facts, as developed at a seance a few evenings ago in Philadelphia, as published in MIND AND MATTER. Truly the march is steadily onward—the light is shining in a less dark place than formerly.

In Egypt, mummies are used to feed the fires that propel the iron horses on the railroads. These dried up human bodies, once the tenements of imnortal souls, as is said, make a very hot fire. Their supply is almost inexhaustible.

WE will next week publish an account of a series of events connected with the experiences of Benjamin Hunter and his victim, J. M. Armstrong, in spirit life; and their return to communicate that experience to ourself and others.

Mr. Burnham Wardwell, who delivered a lecture on Sunday last at Marshalton, Chester county, desires to tend a vote of thanks to Mr. John Steel and P. F. Stein for kind attention particularly, and to the people generally for their marked courtesy extended to him during his brief visit to that place.

Miss Laura V. Ellis, an extraordinary medium for physical manifestations, has been giving public seances every evening in the week, at Lincoln Hall, Broad street and Fairmount avenue. She will continue the seances during the coming week at the same place. These manifestations, under strictly test coeditions, are exceedingly marvelous and very interesting.

CAPT. H. H. BROWN, and M. G. Vandercook, started west from Boston, January 8th, filling engagements in Gardiner, Mass., 8th to 10th; Cummington, Mass., 11th to 15th. They will be in St. Johnsburg, Vt., from the 17th to 26th. Will answer calls West and South in behalf of the cause. Address per engagements or at their permanent office, Allegran, Michigan.

THE attention of the reader is specially referred o the interesting and valuable information contained in the able essay on the physiology of man, contributed by Helen Mar, published on the first page. The extract of expressed views by Rev. Dr. March, which is added to the essay, presents peculiar force, coming, as it does, from one regarded in his time as purely orthordox.

"CHRISTIAN STATESMAN."-This is the name of an impersonal weekly paper, published in Philadelphia, containing the following brief personal paragraph. "The Free Congregational Society of Massachusetts, an infidel organization, has also a Sunday-school, in which the whole system of instruction is stricily secular." Will the Christian Statesman define what is meant by the word infidel in this connection.

WE have received, through the courtesy, of Messrs. Colby & Rich, proprietors of the Banner of its vigorous young life has been called into exis-Light, a full report of the address of Professor J. R. Buchanan, recently delivered in Everett Hall. Brooklyn, N. Y., the subject being "Miss Fancher's case in its relations to science and Christianity." portant than that of securing to every child, which We shall endeavor to furnish the public this adis born to this earth, an equal participation in all dress in full in the next edition of MIND AND the blessings of life. A grand resuscitation of so

CAPT. H. H. Brown will speak for the Brooklyn, N. Y., Spiritual Society, the Sundays of February. . He would like to make week-day engagenents for hall or parlor lectures upon any reformatory topic desired, during that month, anywhere within twenty-four hours ride of N. Y. city. Where it is desired Mr. Vandercook will accompany him and sing original songs. Address him at 135 Grand street, Jersey City, N. J.

THE Voice of Angels, published by D. C. Densmore, at Weymouth, Mass., comes to us regularly. We always hail the paper as angels' visits. not few, nor far between, for it purports to be edited by those "on the other side." The present number before us is replete with brilliant contributions on its every page; sublime thought beautifully expressed, and essays conveying valuable information, that tend to relieve humanity of its oppressive forebodings as to the future beyond the boundary line

VICTORIA C. WOODHULL lectures in St. James' Hall, London, on the 21st and 28th of February and the 7th of March. The subjects of her ectures are indicated by the following passages: "Know ye not that ye are the temple of God?" "If any man defile the temple of God, him shall

"What? know ye not that your body is the tempie of the Holy Ghost? St. James' Hall is one of the most extensive and largest halls in London, and where the most popular lectures are given. Emma Hardinge Britten gave three lectures there, on America, to large

audiences, costing her, as she said, a hundred

MR. CEPHAS B. LYNN, delivered on last Sunday afternoon and evening, two of the most remarkable lectures in Rand's Hall, Troy, N. Y. The subjects were "The Utility of Spiritualism" and "Lessons of Progress." The hall having the capacity for the accommodation of twelve hundred people was filled in the evening, and notwithstanding so large an attendance of intelligent and thoughtful people, yet, the lecture season will have to close by the end of the present month for want of pecuniary support. In the language of the late Charles Sumner, standing in the U.S. Senate, What we want is spinal column," is applicable to Spiritual societies; they all want back-bone, and without it no such, or any other society can be per manently maintained. Society to enjoy a healthful growth and vigor, must be as well fed with the financial staff of life as the human body is with animal and vegetable material.

To the Friends of Humanity: BROTHERS AND SISTERS:

"The world is my country; to do good my

I wish to remember "those bound as bound I wish to call on those who believe in the religion of humanity to aid me to hold public meetngs and do all in my power to move the people to at once ask those in authority for a repeal of the deathpenalty laws wherever they exist.

and other aid as will enable me to do so. BURNHAM WARDWELL. Philadelphia, Jan. 17, 1879. [Any money contributed for the above purpose may be sent to this office, and it will be duly

And I most respectfully ask for such pecuniary

acknowledged in this paper and handed to Mr Wardwell.—ED.] THE BIBLE. The name for this book will do well enough, so

long as it is not liable to misapprehension; but, although infallible in the original, it has been trans-

lated by fallible men, who pretended to no infalli-

bility.—Archbishop Wheatly.

RE-INCARNATION-

MR. EDITOR:—In your criticism of my article of the 11th inst., you have stated your position unequivocally, and I will frankly admit that what you assume to be the central point in my argument namely,-"that nature perfects her purposes in every department, save in the human species," was assailable if taken in the absolute sense. But what I desired to convey was, that the human species at this stage of development were cut short of the necessary earthly experience to prepare them to enter upon an uninterrupted immortal career. But since the ideal destiny of the race is not yet reached, and we have thus far but attained the green stages of our ultimate growth on the earth, nature apparently fails to complete her work, in permitting us to pass away prematurely.

But to make the absolute truth of your position possible, beture has made the wise and beneficent provision that we can return again through another earthly experience, and obtain the nec ssary growth. Believing that this question could be better disposed of through an impartial system of inductive reasoning-since all questions in the end must be subnitted to that tribunal, rather than to be left to the conflicting opinions of spirits or mortals—I, therefore, adopted that cause in my line of argument. Asking your indulgence while I make one more points, I will then adduce the authoritative testimony.

In the order of nature, we must admit the absolute necessity of this existence as a rudimentary school to prepare us for the higher duties of the other life. If we can step out from under this provision of nature at any time, from the embryotic period to mature old age, then is not the apparent purpose of nature defected if we are not permitted o return again to the first judiments of our existence? But you say, in answer to this, that they can obtain the rudimentary growth in the other ife. Then I ask you, where is the necessity of their coming to this troublesome world at all? Why not begin in that happy land where "the wicked cease heir troubling and the weary are at rest?" Here my riends, is where reason ends and sophistry begins n every attempt to obviate the necessity of re-incarnation. In consideration of the vague notions of he inherent depravity of the race, have, we not held that, through the progressive development of the race, that all persons will ultimately attain a ripe old age on earth? It is for this purpose that I am working earnestly, instead of attempting to traverse he impassable quagmires which separate the celesial world from the incipient stages of human exstence. The highest truths are attained through modified steps of progressive advancement towards he ultimate. The Christian hopes to gain happiness in his transit from this world through the atonement. The Spiritualist, who deems the reurn to this life unnecessary, expects to rise in his mmortal career through progressive development The latter opinion is but a modified one of the former. Both are alike the selfish outgrowth of the savagery that the world has not yet outgrown, since they expect to obtain that which can only come through a well-spent earthly existence. Now, Sir, while I have stood upon the threshold

of the two worlds, for thirty years, in an earnest nvestigation of life and its responsibilities, I say anequivocally that I have a positive knowledge of mortals, as I have that we live; and permit me to say, that the world owes you a debt of gratitude, or the very manly course that you have taken in the defence of mediums; not alone against the open and hostile enemies, but alike against the suble attacks of the Denton, Davises, and Peebles. We are nearing one of the most important transiions in the history of the world, and the enemies of human progress are attempting to fossilize Spiritualism through these instruments—hoping that conservative despotism may shape the world's destiny as it has in the past. The solid Catholic power is mainly instrumental in the work. If they succeed, the world goes backward-but to arrest such a catastrophe, in a measure, your paper with tence. It will meet the enemy manfully, and never compromise its convictions at the behests of a subsidized and selfish world. In the transition. a new departure is comtemplated; one no less im which will destroy caste, and thus undermine superstitious dogmas and admit of the possibility of the complete triumph of Spiritualism; the possible return through permanent materialization of those who have not completed their earth mission; the final establishment of the long looked for time when human beings will live out their allotted time, and the ripe ears of corn be gathered to the garner, without the necessity of again returning to earth life. The first advent of Spiritualism is practically drawing to a close, preparatory to the next onward step, which contemplates the complete removal of the veil which separates the two worlds and the restitution of the universal brotherhood on the earth. You and I will be found battling for the triumph o every truth which will facilitate the success of this grand object; but the Judases' will be found as usual, declaring that they never knew us. Our differences of opinion on the question in issue is of minor importance, that time and patient research vill settle. In the mean time I am with you for he triumph of justice in the immediate issues that effect our interest here on earth. Please pardon my seeming diversion, and I will

proceed with the testimony. The idea of re-incarnation is held to almost universally by the ancient spirits, while the opponents are found among the ounger spirits who have made but one advent upon the earth. I could give you very many reponsible names of persons who have figured in hisory from the earliest dates to the present time, but do not feel at liberty to do so unadvisedly, who have given me the most convincing proof of the theory. One person who has seen fit to give his name to the public may suffice. You may rememper that during the Centennial year that Washington stated, through Lucie Lewis-of whom he was the guardian spirit—that he would appear in Philadelphia. He did so, as he predicted, and at a later period he and Jesus of Nazareth, materalized hrough Mrs. Lewis and Mrs. Stewart in the daylight, so that photographs were taken of them. A brief history of this strange advent is published in pamphlet form by Mr. Lewis. In it Washington gives a beautiful narrative of his pre-existence. He says he first appeared on earth as a wild chieftain in ncient Arabia. Next he appears in the person of Abraham. Next as King David. Next as a priest. Next as Ceasar Augustus, and lastly as Vashington. I am impressed to say in conclusion that all the important personages who have figured n the world's history, together with nearly all the mediums of the present times, have re-incarnated. This will continue to be so until we can produce full-grown human beings on the earth.

ARISTIDES. Vineland, Jan. 13, 1879.

[CORRESPONDENCE.]

Editor of MIND AND MATTER: DEAR SIR:-Seeing a communication in your valnable Journal, in which the writer denounces W. E. Keene as an imposter, and as you seem to take Keene's part, allow me to state publicly that as far s Keene's mediumship is concerned, I believe it to be genuine, but as an individual he is a fraud of the deepest dye. If desired I will give the names of reliable persons in Cleve land, Ohio, whom he has swindled (by borrowing but never returning) from \$100 to \$500. Telling lies, which only the deepest dyed villian can be guilty of. I also wish to say to said Keene that if he does not soon make restitution, he will be punished to the full extent of the law. Hoping that you will publish this, I remain as ever a true friend of honest mediums,

and firm believer in Spiritualism. HUGO PREYER. Canton, O., Jan. 13, 1879.

CLAIRVOYANCE.

Archbishop Whately mentioned to a friend, some singular circumstance connected with clairvoyance.

The friend expressed incredulity.

W. "But you have the evidence before you." F. "But the evidence may be deceived, and I frankly confess that I am a complete sceptic with

everything connected with clairvoyance."
W. "Do you presume to limit the power of the F. "No; 'but does your grace go so far as to say that a miracle has been performed W. "No miracle at all, only the operation of a natural law. Remember that Harvey, who discovered the circulation of the blood, was ridiculed

by his fellow-physicians, and called a circulator, which is Latin for quack, and both astronomy and

electricity were copiously ridiculed in their time.

On Thursday evening, Jan. 2d, Alfred James, accompanied by his confederate or Factorum, John Oakley, held a seance for materialization in the upper hall, 398 Fulton street. Some thirty persons vere present, invited there by C. R. Miller, Esq. It- was stated before seance commenced that Mr. James would place himself under test conditions. Mr. Miller appointed as a committee to examine the medium, Wm. R. Tice, Esq.; ex-Judge Wm. Coit, and Father Beeson. As they went out into an adjoining room they were told by confederate Oakley that they must not touch the medium or his clothing. He stripped to the skin, and proceeded to dress himself again. The committee, on their return, reported that they had seen nothing out of Mr. Tice, of the committee, said the bottom of the medium's pants appeared to be stuffed, where stiffening is some times used. The cabinet was made from material furnished by the janitor, and was examined before and after the seance, and nothing found in it. A few minutes after the medium went into the cabinet a form appeared, which Oakley said was an Oriental Prince. Six others appeared and came out, all resembling in shape, form and size the medium; all dressed in white, with one exception, one was clothed in dark materials. One of them Oakley said was the spirit of a Grecian Princess. The last form that appeared was what Oakley called "Claudius," a Roman gladiator. This spirit went through the farce of striking the door of the room, and went back into the cabinet. "Wild Cat" or James said, from the cabinet, that "Claudius" would lift the heaviest man in the room if a chair was placed between the circle and the cabinet. Mr. Reeves, who weighed 220 pounds, sat in the chair and what was claimed as the spirit of Claudius tipped or nearly lifted Mr. Reeves off the floor. Mr. Reeves said at the close of the circle that he believed it was James who done the lifting. The room was very dimly lighted and no one in the circle could see all the faces of the appearances, so as to distinguish face or looks. If the examination had been thorough, materializing of clothing had apparently taken place.

The writer made arrangements for another circle,

Sunday evening, January 5th, and he to have charge

including some of our best mediums, who were

placed in the front row, so as to detect any fraud or

cheat. The committee selected were Charles J.

Warren, Thomas S. Tice and Mr. Douglass. Be-

fore the committee went into the other room I pri-

or control of it. Some sixty persons were present.

vately directed Mr. Tice and Mr. Warren to search the clothing thoroughly. After they had been out a few minutes Mr. Tice came to the door and said the medium would not let them examine the coat. I- said to him, "Search it," and closed the door. Soon a scuille was heard, and I opened the door and admitted a few others to the ante room. Tice finally secured the coat and handed it to his brother, Wm. R. Tice. On cutting the lining, Mr. Tice pulled out the following list of stock in trade. One long silk white gown, reaching from neck to floor, three long white silk scarfs, one long colored silk-scarf, four silk caps, two covers for moustache, one false moustache of long dark hair, one pair of long white stockings; two pair of silk slippers, one piece each of gilt and silvered tinsel all these articles concealed in the lining of a short sack coat or blouse. Of course on this discovery there was considerable excitement, and I directed Mr. Oakley to return the money. What occurred in the ante-room is explained in Mr. Tice's own words, as follows: "In response to your request, I will try and state as near as possible what occured in the ante-room with Mr. James. Mr. James at once took off his coat and laid it on the table; he then took off his shirt, making the remark, that he would, not wear anything white in the cabinet; next he turned up his red flannel shirt, and showed us that there was nothing concealed there. He then divested himself of the rest of his clothing. laid his boots and drawers on one side, saying he would not wear them in the cabinet; then he put on his socks, turned his pantaloons inside out, and pockets the same. He did not wish us to handle. ets inside out, and at this moment I reached out and felt his coat, before he could remove it, and asked the others to do the same, for I pronounced it stuffed. One of the committee besides myself did reach out to feel it and probably did so. At this point, Mr. James jerked the coat from my hand, and wanted to know what I was going to do about it. I jumped for the coat, pushing him to the corner, making the remark that I would know, if it cost me the price of the coat. I was excited, and how we got back into the other room I do not know. But I do know that he did not have any strength, but managed to keep the coat out of my reach. Next I saw that I had somebody to assist me, for my brother asked me, or rather I told him

we got the coat. You know the rest. Yours fraternally, THOMAS S. TICE."

The writer is chairman of Brooklyn Conference of Spiritualists, and chairman of Conference in Spirit Circles and mediums for our city, and has had a good deal to do with mediums, public and private, in last twelve months. And in the twenty five years I have been a Spiritualist, I always detest conditions to witness the phenomena, and when thus tested and tried no medium has a warmer friend. I will simply add that I had no faith in James as a man or as a medium from the first, and that I consider that John Oakley had the brains of the firm, and therefore was the greatest scamp. To Spiritualists all over the land, I would say in justice to our faith, and to honest and faithful mediums; test and prove under test conditions, all who profess the gift of mediumship and then endorse them. It was Spiritualists who exposed James

the coat was stuffed; and I wanted it. I was hold-

ing him in the corner, and then with the assistance

and not outsiders. S. B. Nichols, 477 Waverly Ave., Brooklyn, N. Y. January Sth. 1879

311 Fulton St., Prooklyn, Jan. 6, 1879.

J. M. ROBERTS, Esq.

DEAR SIR:-No doubt you will regret to learn that Mr. Alfred James, a materializing medium, (so called) of your city, was brought to grief at a seance under the getting up of Mr. Nichols, the President of Conference Meeting, of the Spiritualists of this city, last evening, Jan. 5, 1879.

Mr. James had given a seance on Thursday evening last, Jan. 2d, to about twenty or more persons. While there were suspicious circumstances on that evening, yet he was not detected in his fraudulent personation of spirits at that time. But the suspicious circumstances of that evening,

led to a more thorough searching of the medium's clothes on this occasion. One of the committeemen, on the examination of his coat, found the back of it was evidently stuffed with something more than ordinary in such a garment. One of the committee wanted to examine the coat thoroughly, but Mr. James objected, and resisted. The coat was finally taken from Mr. James by force, in the presence of several persons, who had been attracted to the outside from the circle room, by the loud talking. The coat was carried into the circle room, and all saw the coat, and many felt of it, and all pronounced it unusual for such a garment to be so thick. It was cut open, in the presence of all, and a quantity of silk articles, such as a white silk gown, to cover the whole body except the head, together with caps, slippers, cover for moustache, scarfs, false hair, &c., taken out from under the

lining in the back of the coat. While I admire your zeal in defending mediums from unjust accusations, I trust you will not act in this matter, as you did on a former occasion of an expose. You have the opportunity to get at all the facts from forty or more disinterested attendants at this circle. As it was possible for you to have obtained the evidence of twenty or more reliable persons on the former occasion, to which I refer, to prove beyond a doubt the facts as stated. Both now and then, instead of allowing yourself to be deceived, and form your conclusions from the gross lies of the accused parties, please get at the truth for truth's sake, and the cause of Spiritualism,

in defence and promulgation of which you are the publisher and editor of a paper. I am the "old villain" as you once designated me in your correspondence with an estimable lady and consistent Spiritualist. I have long expected your sense of right would have caused you to make some

acknowledgement to me but have been disappointed WM. R. TICE.

PENNSYLVANIA. CITY OF PHILADELPHIA.

Alfred James of the City of Philadelphia, being duly sworn according to law, doth depose and say, that he has read certain statements or letters in the bands of J. M, Roberts, editor of MIND AND MAT-TER, alleging that he, the said deponent as a spiritual medium, was detected in an attempt to deceive the public in the City of Brooklyn. The first of these letters was written by one Wm. R. Tice and is dated Brookiyn, N. Y., January 6th, 1879. It contains the following allegations: The medium's coat "was cut open in the presence of all, and a quantity of silk articles such as a white silk gown, to cover the whole body, except the head, with caps, slippers, cover for moustache, scarfs, false hair, &c., taken out from under the lining in the back of the coat.' The second letter was written by one S. B. Nichols, and is dated Brooklyn, N. Y., January 8th, 1879. It contains the following allegations: cutting the lining "of his coat," Mr. Tice pulled out the following list of stock in trade; one long silk white gown, reaching from neck to floor; three ong white silk scarfs; one long colored silk scarf. four silk caps; two covers for moustache; one false moustache, of long dark hair; one pair long white stockings; two pair of silk slippers; one piece each of gilt and silvered tinsel; all these articles concealed in the lining of a short sack coat or blouse." The said Alfred James doth depose that he has carefully read the above allegations, and that so far as he has any knowledge in relation thereto that there is no truth in the above allegations of the said Wm. R. Tice and S. B. Nichols. He doth

further depose and say, that none of the articles

mentioned in said allegations ever, belonged to him

or were in his possession or were ever used by him

n any way whatever, and that he does not believe

hose articles were ever taken from any coat be-

longing to him. And that this is true to the best

of his knowledge and belief. ALFRED JAMES, No. 1 r., 635 Marshall St. Sworn and subscribed to before me this 17th day of January, 1879.

EZRA LUKENS, Magistrate. Court No. 12.

LECTURE BY DR. T. B. TAYLOR, A. M., PHYSICIAN IN THE PHILADELPHIA INFIRMARY, NO. 331 NORTH EIGHTH STREET.

PHOENIX HALL MEETING.

Specially reported for MIND AND MATTER. Interesting services were held last Sunday at Phoenix Hall. After the preliminary exercises were over, Dr. Taylor was introduced, and spoke

substantially as follows: "Mr. President, ladies and gentlemen-Mr. Wesley, the immortal founder of the Methodist sect. vrote, 'No man should preach over a half hour unless he has the eloquence of an arch angel.' As I am neither an angel nor an arch angel I shall not tax you much over fifteen or twenty minutes, I cannot make you understand and appreciate the deep sadness of my heart since I have been here this afternoon. Why are we-a little handfullhere in this dark, dingy, circumscribed place? If it is true that nature has endowed those parties who are called 'mediums' with a chemical constitution by which the spirits of the dead are enabled to express their continued existence, why are we not in the grandest temples, cathedrals, churches, in this great city? Are not the facts here promulgated of sufficient magnitude to demand a hearing in a better place than this? Samuel talked with Saul four vears after he was called dead and buried. Elijah wrote upon a slate a communication for Israel seventeen years after he was dead and buried. Moses and Elias appeared, materalized, and talked with Jesus, Peter, James and John after the former had been dead, one of them 900 and the other 1500 years. A materalized hand wrote the coming doom of the profligate king upon the plastering of the wall. An old dead prophet appeared to John on the Isle of hem, but we were fully satisfied that there was no Patmos, etc. And these ancient facts were deemed thing concealed, and he then put them on. Then of sufficient importance to found a new religion he took up his coat and turned the sleeves and pock- upon. Hence we have the Christian religion. But, remember, the prophets were stoned, Jesus, the medium of Galilee, was crucified; his co-workers were murdered in cold blood, and the believers were glad to meet a few of them by night, under ban, in upper rooms, garrets, cellars—any place they could get-with windows closed, doors bolted. locked and barred, 'for fear of the Jews.' The Waldenses, Albyincus, Hugenots and others were set upon by the dominant church party, and millions of them sealed their faith by their blood. And so, also, of Bartholomew's Day. This spirit of persecution, presumption, ostracism,-that has murdered the innocent by the millions, -is the auswer to the question 'Why are we in this small place and not in the cathedrals?' But so it is; and here we are. Having made the preliminary remarks, I wish to leave with you two'specific thoughts.

"First-The importance of the doetrine taught as a fact of man's immortality. No intelligent person can call this matter in question or doubt its im-But every man inwardly feels, the importance of the doctrine and longs to know about it, and hopes it is true. Dr. Young, the author of Young's Night Thoughts,' in his preface to

Night Fifth, says: "Few ages have been deeper in dispute about reigion than the present. Disputes about religion and the practice of, rarely ever go together. therefore the dispute the better. whole question may be resolved into this: Is man immortal, or is he not? If he is not, then all our fine display of talent in the pulpit and with the pen are mere trials of skill, and amount to nothing. he is, then it behooves us to be very serious

about eternal consequences." These said the speaker, are words of wisdom. If man is not immortal—if, at least he lives not in a higher and longer continued state than the preent, where the wrongs that are here endured may he righted, and a nobler nature matured, then is life and man and nature a sad, sad failure. This point was illustrated to a much greater extent than

our limits will admit us to report fully. Second.—If man is immortal, how are we to know it, except one who lives in the immortal state returns to tell us of it? And how can they return except through the conditions of what we popularly call mediumship? I am here to affirm that aside from the actual fact of spirit return and identification, there is not a scintilla of evidence on which to found this stupendous proposition in its affirmation. Accepting the facts of Spiritual phenomena, which no sane man doubts at this day and age of the world, if he has ever read, pondered and nquired, we have a basis upon which to build, and as the foundation thus laid begins to bear up the grand structure of a future life, we can find many houghts that would come in as cumulative evidence, yet taken alone would be utterly worthless. In view of this truth, how should we esteem and cherish those whom nature has endowed with mediumship? I hold that the most tender care, the most sacred regard, should be had for them and the best possible conditions secured for the highest and best manifestations. Instead of that our mediums are often the subjects of the vilest abuses. Conditions are destroyed by rudeness, and actual indignity. But having once established the fact of mediumship in a party, then put them in conditions beyond want, and remove them from poverty and ts debasing influences where they will have no temptations to do wrong in any sense, and wonders a thousand times more marvelous if possible

would be the result. The Doctor closed by giving a beautiful picture of some of his own experiences, covering a period of ten years, establishing the facts of mediumship

beyond a peradventure.

At the close of the lecture, Mr. James, the medium was called upon to make some statements in regard to his late experiences in Brooklyn, N. Y., where the would-be friends of mediumship, among the would-be spiritualists of that city put up a job on him. After hearing Mr. James' statement of the case, which sounded like a straight-forward story, and knowing the real facts of his mediumship, as some present in the meeting seemed to know them. a preamble and resolution were unanimously adopted, affirming the honesty of Mr. James, and ordered to be prepared for publication.

MRS ELMINA DRAKE SLENKER, of Snowville, Pulaski county, Va., says: "I have been interested for years in the subject of Spiritualism, though I confess to be more than doubtful of the continuance of life after we "band in our checks" once. I like the nice clear make up of MIND AND MATTER, and was delighted with the humanitarian address of Wardwell. Wishing your paper a long life and good patronage, I am," etc.

The Interposition of Ministering Spirits. Introducing a High Public Functionary to Private Citizens, at Saratoga Spa.

At last my mind is settled upon presenting to the world an experience, without further explanation, leaving the mystery for wiser heads to solve. However incredible it may appear to many who will not believe or acknowledge, since Bible times, that angels are assistants or servants, oft-times subject to mundane will-force, we have no right to expect the guardianship of 'angels when we voluntarily place ourselves in needless positions to excite the wondering admiration of a crowd of earthly spectators. Faith or belief, doubt or disbelief, can not control the truth. Truth is as eternal as the living, natural laws of the universal Deity. It is a question with many, whether ministering angels are subject to the desires of other spirits in the body, and willing to controll the will or mind and mechanism of mundane spirits.

We are about to relate certain facts that happen ed between ourselves and a President of the United States, one who has exercised authority over millions of human beings. We have reference to Ulysses S. Grant.

It was during the popular season, when the rich and fashionable rush into Saratoga to sip its sparkling, healing, crystal waters and mingle with pleasing amusements, and while Gen. Grant's headquarters were located at Congress Hall, the gay town was under a whirl of excitement. Fast men at the oars, fast horses on the turf, fast women; elegance floats around them as they gracefully move up and down the shady walks. It was at this period, on Friday, July 17th, 1874, that I happened o be counted in as one of the thousands centred at his leading summer retreat and central emporium of fashion. A report came that the President was to hold a public reception at headquarters—Congress Hall. Never having had the pleasure of a meeting, seeing or shaking his hand, I took an early departure to see the distinguished American conqueror and suite at the house named; but met or saw no person there, in doors or out, whom I could call by name or recognize as ever having seen before among the multitude. All the piazzas, and balconies of this and other stately mansions, front-ing each other, in the vicinity of the leading mineral waters, were occupied with representatives from the world over; while the broad avenue, for a long way, was completely jammed full of stately carriages, elegant horses with gold and silver cover ings; all around, harmony and order prevailed. while the gay and the grave remained as silent as a representative moonlight scene, shedding down its nale light on the banks of some mystic river. A genteel maiden lady-Miss Elizabeth G.Wformerly well-known among the Boston Presbyte-

eral years, seemed quite as willing and anxious to see "the Lion of Judah" as ourselves. It was arranged that we proceed in company. To better understand what is to follow I will here state the narrative that Miss W---, professionally known as " Mme. Omesbee," relates. She was developed to mediumship (the Comforter,) while ministering for the church. Her sisters and brothers discovered how she was endowed with special gifts, so for three full years used this power in frequent "communion with the saints," before the world discovered the hidden manna that was being so freely showered down. Before our arrival at the hall we learned that the public reception came off at noon, and that the hour of dinner was passing. So myself and friend agreed to seat ourselves in the hallway leading from the chambers out into he street, and after having done so on the south side of the passage, it soon occurred to me how often Miss W--- sent out her nearest controlling guide, an Indian maiden-"Wild Flower"-on errands. Sometimes influencing customers, describ ng them, and about the time of their coming in Before I was fully convinced the medium seemed quite surprised that my experience had never recognized the philosophy of "spirits being subject unto is" mortals in this way now, as in old historical bible times. Be that as it may, I suggested to my

rians, acting for them as a missionary worker sev-

companion that she send up her (to me) invisible messenger—"Wild Flower"—and bring the President down to us. "Very well," was her answer; then instantly informing me, with a peculiar toss of her head, that she had given out the order and the Indian maiden had left. Quite soon Miss - informed me that her guide had returned; she says "the President and family have just finished their meal in a private apartment, and he was then lighting his cigar." Continuing—"If you remain here fifteen minutes I will cook him down." Not more than half the stated time had passed before Mrs. Grant, accompanied by two children, passed down the stairway. A modest bow and slight touch of myobeaver was politely reciprocated as they passed by out into the street. And before the fifteen minutes of time named were up. lo and behold, Gen. Grant is seen descending with uncovered head, moving quietly in a stooping pos-No other persons had passed during our sitting, up or down those stairs, except the Grant family. After landing at our right he moved forward on the opposite side of the hallway. When arriving directly in front of us, within three yards,

-"rightabout face,"—turning on his heel a quarter circle, and as he changed his position walked to-wards us. Then I was before him, and, while shaking hands, said, "Sir, I am made exceedingly happy in this our first greeting. My name, sir Jewett, Solomon W. Jewett, of Vermont and, now, sir, will you grant me the honor of in roducing to your acquaintance a friend, Miss W——, from Boston." Then rising, and after the Then rising, and after the closing of the customary salutation, we all joined, tete a tete, perhaps five minutes. The President then retiring in precisely the same order as before the Interview. Making no words, or giving any attention to others gaze. A multitude apparently wondering how this could he. Since this time I could give several instances where ministering spirits have instantly answered my requests, that appear equally as remarkable as the one just related and must frankly confess that I have no doubt of the interposition of spirits out of the body as well as

Respectfully submitted by SOLOMON W. JEWETT.

The World Moves!-Another New Departure.

The old fogy, behind-the-times party in theology and medicine, are bound to "step down and out.

The following explains itself: At a meeting of the friends of Progressive Medical Science, held in Philadelphia on Monday evening, Jan. 13th, 1879, T. B. Taylor, A. M., M. D., was elected chairman, and John H. Rutley, M. D., was appointed secretary. After a brief lecture on Anthropological Science, by Prof. R. Garter, and remarks by the chairman and secretary, Mrs. Dr. Worrell and others, the following preamble and esolutions were adopted:

"WHEREAS, The State and city of New York have set a noble example of progress in Medical Science by establishing a chair of Authropology, Biology and Psychology in one of their foremost medical colleges, which for the past two years has been so ably filled by our noble co-worker, Prof. J. Rhodes Buchanan, M. D.; and "WHEREAS, Much good has already come to

suffering humanity through this new field of thought, therefore, "Resolved, First-That a committee of three be appointed to memorialize the medical schools of this city, in the interests of this movement. "Resolved, Second-That the Dean of the University of Pennsylvania be and he is hereby requested to publish, in his medical journal, the proceedings of this meeting; and if in his judgment, and in the judgment of his coadjutors, the better interests of society and of the University may be subserved by it, that the following chairs be added to the already large and efficient Faculty, to wit: The chairs of Anthropology, Biology and Psycho-pathology, and that the aforesaid chairs be filled by

> (Signed) "T. B. TAYLOR, A. M., M. D., "President "JOHN H. RUTLEY, M. D.,

"Secretary. The chairman appointed the following committee: Prof. Davis, M. D., of the Penn University; Prof. Garter, and Mrs. Worrell, M. D. and, on motion, Dr. Taylor, chairman of the meet-

competent Professors on equal footing with other Professorships in the University.

ing, was added to the committee. On Wednesday morning the matter was presented to the President of the Pennsylvania University. who received the parties cordially and immediately entered into hearty sympathy with the movement and at once opened this new department, establish ed the chairs above named and the following gen-tlemen have been elected Professors and will be regularly installed, to wit: The Chair of Anthro-

pology-Prof. R. Garter; Biology-Prof. T. B. Taylor, A. M. and M. D.; Psychology and Vital Magnetism—Prof. John H. Rutley, M. D. One fact will be of more than usual interest to our readers; that is, these Professors are all thor oughly conversant with the Harmonial Philosophy and in this new field will do good work as propogandists of the New Gospel. Surely the world moves.

News Stands and Dealers in Philadelphia, where MIND AND MATTER can be found every Saturday Morning.

DOWN TOWN:

Continental Hotel News Stand. Girard House News Stand, John W. Ryan Post Office News Stand, William Wade, No. 826 Market Street, E. J. Wade, No. 137 South Fifth Street, Frederick Held, No. 211 Pine Street, Charles S. Roney, No. 1205 South Second St. Elizabeth Lee, No. 525 South Third Street, Michael J. Stewart, Eleventh below Chestnut. F. F. Holloway, N. E. cor. 2d and Spruce Sts. Alex. P. Anderson, No. 604 South Third Sts. J. H. Hubert, No. 1416 South Second Street. Frederick Sperling, No. 1402 South Second St. A. Winnemore, S. W. cor 4th and Market Sts. Robert Keating, No. 1316 South Second Street. "Steel's" Cigar Emporium, No. 1505 South St. Matthew Donnelly, No. 1316 South Tenth St. John King, S. E. Cor. Tenth and Chestnut Sts. Charles W. Williams, No. 428 S. Fifth Street. E. Fullride, No. 406 South Fifth Street. J. H. Cooke, No. 726 South Second Street. Frank P. Sherman, N. E. cor. 5th & Chestnut. Sts. W. H. Ott, Newsdealer, Southwark Hall. Dr. and Mrs. H. S. Phillips, 1340 South Fifth St. UP TOWN.

Phoenix Hall, No. 403 Vine Street-Dr. G. D. Henck, No. 446 York Avenue. W. Scott Fenstermacher, N. E cor 8th & Race Sts. Wm. Wade, N. E. cor. Eighth and Arch Streets. G. M. Taft, Fifth and Arch Sts. John P. Foley, No. 21 North Second Street.

Ridgway House, foot of Market St. Nos. 129 and 131 Market St. Hunt & Whittaker, No. 163 North Third Street. Jno. McNeill, S. W. eor. 10th and Buttonwood Sts. Plumb & League, P. & R. R. R. Depot, Ninth and Green Streets. John Paul, No. 809 Green Street,

S. Leeds, No. 933 Ridge Avenue. Herbert Ulmer, Jr., Liucoln Market News Depot. John G. Nichols, 1379 Ridge Avenue.

PHILADELPHIA MEDIUMS.

MARTHA HOFFMAN WAVER, Trance Medium. No. 6 Calvin Place, rear of 809 North Seventh street, above Brown. Private Sittings daily. Free Developing Circle Tuesday and Thursday evenings at 8 Notolesk Mrs. E. S. POWELL—Clairvoyant, Trance and Test Medium—No. 2594 North Ninth street. Public Test Circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a.

n, to 5 o'clock p. m. Mrs. SARAH A. ANTHONY—Test Medium—No. 223 North Ninth st. Circles on Monday and Thursday evenings. Private sittings daily, Mrs. GEORGE—Trance and Test Medium—No 80 N. Eleventh st. Circles on Tucsday evenings. Sittings daily.

tings daily.

Mr. and Mrs. JAMES A. BLISS—Mediums for Form Materializations—At Phoenix Hall, No 403 Vine Street. Public Seances every Sunday, Wednesday and Friday evenings, at 8 o'clock. Private Seances by special arrangement.

ALFRED JAMES—Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fairmount avenue. Public Materialization Scances at the same place every Sunday, Monday and Friday HENRY C. GORDON .- Materializing and HENRY C. GORDON.—Materializing and Slate Writing Medium, No. 422 North Eighth street, Philadelphia, Penna. Seances, every Monday, Wed-nesday and Friday evenings, at 8 o'clock; also Wed-nesday at 3 o'clock. Private sittings daily for Slate

Writing tests and communications DR. AND MRS. H. S. PHILLIPS—Clairvoyant, Healing and Test Mediums. Public sceances, Sunday Tuesday and Friday evenings, Sociable, Wednesday evenings. The poor treated free of charge. Private sittings daily. 1340 South 5th street. MISS LIZZIE MINKLE, Medium, 1440 Frankrd Road, bet. Master and Jefferson Streets. Sittin

MRS. FRITZ. Healing Medium; 619 Montgomery

Philadelphia Spiritual Meetings. BIBLE SPIRITUALISTS, Hall. 1305 Lombard Street. Lecture and Circle 7½ Sunday evening. Proi W. Seymour Spéaker. Meetings Free.

FIRST ASSOCIATION OF SPIRITUALISTS Prof. R. G. Eccles of Brooklyn, will speak under the auspices of the First Association of Spiritualists of Philadelphia, at Academy Hall, 810 Spring Garden street. Sunday mornings and evenings during the sent month. Meetings free.

FIRST SOCIETY of the "Golden Rule."—At Phænix Hall, No. 403 Vine street, every Sunday afternoon at 3 o'clock. Conference and Circles. Free

FIRST SPIRITUAL CHURCH of the Good Samariten—At the Southeast corner Ninth and Spring Garden streets, third floor. Speaking and test circle every Sunday afternoon and evening THOMPSON STREET CHURCH Spiritual So nety.—At Thompson street, below A tonicere in the erence every Sunday afternoon, and Circle in the LYRIC HALL SPIRITUAL ASSOCIATION .-

at No. 259% North Ninth street Fr ry Sunday afternoon at 2:30 o'clock. MISS LAURA V. ELLIS, will hold her wonder ul Cabinet Seance for Physical Manifestations, at Lincoln Hall, cor. Broad and Fairmount Avenue, Sunday evening. January 19th, at 8 o'clock, an continuing every evening during the week. Admi:

HEALING MEDIUMS.

SAMUEL GROVER, Healing Medium, No. 40 Dwight street. Dr. G. will attend funerals if re-

W. L. JACK, M. D., Clairvoyant, Physician and

Magnetic Healer. Haverbill, Mass., Diagnosis of Disease by Lock of Hair, \$2.00. DR. H. B. STORER,

Office 29 Indiana Place, Boston. Psychometric examination of disease, \$1. Remedies adapted to cure all forms of disease, sent to all parts of the country.

DR. W. WINNER'S Magnetic Fluid is warranted to relieve Rheumatism, Neuralgia, Cramp in the Stomach, Colic, Cuts. Bruises, Sprains, &c. sale at S. W. Cor. 13th & Wood street. Ask your Druggist for it

SPIRITUAL MEDIUMS.

HENRY C. STRONG, Conscious Speaking, Per sonating, Business Medium and Physician, will answer calls to hold Seances any evening during the week—Sunday excepted. Address No. 107 N Ashland street, Chicago. No fees required.

SPSYCHOMETRY.—Power has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1.00, with stamped and addressed envelope, John M. Spear, 2210 Mt. Vernon St., Philadelphia.

J. V. MANSFIELD, Test Medium, answers sealed letters, at 61 West Forty-second street, New York. Terms, \$3 and four 3-cent stamps. Register your letters.

W. L. JACK, M. D., Business Medium and Medical Examiner, No. 60 Merrimack Street, Room 7, Post Office Block, Haverbill, Mass. Examination by Lock of Hair, \$1.00. MR. AND MRS. HOLMES, formerly of Phila-

delphia, and late of Washington, D. C., will hold public seances every evening in the week, except Friday and Saturday, at Soclock, at No. 8 Davis street, Boston, Mass, MISS C. W. KNOX, Test Medium, No. 1 Wyman

Place, off Common Street, Boston, Mass. Circles-Sunday evenings, and Thursday at 3 p. m. Medicated Baths given.

MEDIUMS, LECTURERS, HEALERS.

Names not exceeding one line in this Department insert Miss L. M. Hendee, 242 Wabash Av. Room 3, Chicago Mrs. D. Johnston, 46 Thoop St., Chicago, Ill. Mrs. Mary Metzger. medium, 230 New York City. Mrs. R. F. Berry, 809 Ninth st., Washington, D. C. NEW BOOKS.

JUST PUBLISHED.

HOW TO REPLENISH THE SPRINGS OF LIFE WITHOUT DRUGS OR STIMULANTS.

By ANDREW STONE, M. D. Physician to the Troy Lung and Hygenic Institute;

Inventor of the "Pulmonieter, or Lung-Tester," Author of a "Treatise on the Curability of Pulmonary Consumption by Inhalation of Cold Medicated Vapors, Natural Hygiene," etc., "A Treatise on the newly-discovered system of Electro-Vital and

Magnetic Remedies," "the Early Physical Degeneracy of American People;" and several other works

Illustrated with One Hundred and Twenty Fine Engravings; a Steel-Plate Engraved Likeness of the Author; Also of the Goddess Hygeia. Comprising 537 Pages 38 Sections

Published in TWO Forms, ONE on Fine Paper, Elegantly Bound in Muslin, at \$2.50, Postage by Mail, 18 Cents. A Cheaper Edition, Bound in Thick Granite-Finished Paper Cover, at \$1.25, Postage 12 ets. The cloth bound is a magnificent copy and much

the cheapest.] For sale at the office of MIND AND MATTER, 713 Sansom Street, Philadelphia.

We have entire wholesale agency to supply the trade for the Pacific coast and South and West.

CLOCK STRUCK ONE

CHRISTIAN SPIRITUALIST:

A Synopsis of the Investigations of Spirit Intercourse By an Episcopal Bishop, Three Ministers, Five Doctors, and others, at Memphis, Tenn., in 1855; also, the opinion of many eminent Divines, living and dead, on the subject, and communicaions received from a number of persons recently.

BY THE REV. SAMUEL WATSON,

Price, One Dollar. Post paid.

For Sale at the Office of MIND AND MATTER. THE

CLOCK STRUCK THREE, Being a Review of Clock Struck One, and reply to it.

PART II. Showing the Harmony between

CHRISTIANITY, SCIENCE.

SPIRITUALISM,

REV. SAMUEL WATSON. Price, One Dollar and a half.

Send 25 cents to DR. ANDREW STONE, Troy,

For Sale at the Office of MIND AND MATTER.

N. Y., care Lung and Hygienic Institute, and obtain a large, highly illustrated book on the system of Vitalizing Constructive Treatment. SPIRITUAL GOSPEL HYMNS.

By WM. H. WESTCOTT, of Philadelphia. It consists of Fifty Hymns, adapted to popular and familiar tunes, for congregational and circle use. Retail price, 10 cents. For wholesale price, address this office.

An Examination of the Bliss Imbroglio Both in its Legal and Spiritual Aspect; by Thomas R. Hazard. Price 15 cents. Can be had of JAMES A. Bliss, Phoenix Hall, 403 Vine street, Phila.

Also for sale at office of MIND AND MATTER BUSINESS CARDS.

PHILADELPHIA AGENCY At Harmonial Home and Healing Institute for Acute and Chronic cases. DR. G. D. HENCK. 446 York Avenue, between Callowhill and Noble streets, where MIND AND MATTER and Spiritual books and papers are kept for sale. Also, at the Spiritual Meetings, \$10 Spring Garden Street.

ST. LOUIS, MO., BOOK DEPOT. MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale MIND AND MATTER.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington D. C., keeps constantly for sale MIND AND

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 56 Trumbull street, Hartford, Com

keeps constantly for sale MIND AND MATTER. ROCRESTER, N. Y., BOOK DEPOT.

JACKSON & BURLEIGH, Booksellers, Arcade
Hall, Rochester, N. Y., keep for sale MIND AND MATTER.

NEW YORK PERIODICAL DEPOT, S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale MIND AND MATTER.

NEW YORK BOOK DEPOT.
D. M. BENNETT, Publisher and Bookseller 141 Eighth street, New York City. keeps for sale MIND AND MATTER.

CLEVELAND, O., BOOK DEPOT.

LEE'S BAZAR, 16 Woodland avenue, Cleveland, O. Circulating Library keep for sale MIND AND MATTER. SAN FRANCISCO, CAL., BOOK DEPOT.

At No. 319 Kearney street (upstairs) may be found on sale a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams Co's Golden Pens, Planchetts, Speucer's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, Catalogue and Circular mailed free. For sale, MIND AND MATTER. DF Remittances in U. S. currency and postage stamps received at par. Address HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

CHICAGO, ILL., PERIODICAL DEPOT.
"SMITH'S PERIODICAL DEPOT," 122 Dearborn street, Chicago, Ill. keep MIND AND MATTER

NEW BOOK AND PAPER AGENCY.
T. O. OSTRANDER keeps for sale MIND AND
MATTER at Republican Hall, 55 West 33d street.

SPECIAL NOTICES.

A SAFE AND ATTRACTIVE proposition will be made to those having any money for investment, on application by letter or otherwise to John Wetherbee, No. 18 Old State House, Boston. A BARE opportunity to make a small investment

In one of the best improvements of the age. Call or address 1340 South 5th street, Phila., Pa. Orders taken for JOB PRINTING, Mediums Cards, Circulars, Bill Heads, etc. Apply to JAS. A. BLISS, at the office of "Mind and Matter." tf. at the office of "Mind and Matter."

ROOMS WANTED!!—Two Rooms, one extra large, or one room with the use of parlors twice a week for Materialization Seances. Address, JAMES A. BLISS, 713 Sansom Street, Phila,

DVERTISMENTS.

ANDOUNCEMENT THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1,50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free. D. C. DENSMORE, Pub. Voice of Angels.

BOSTON INVESTIGATOR. The oldest reform journal in publication. Price, \$3.50 a year; \$1.75 for six months, and 8 cents per

Now is your time to subscribe for a live journal, which discusses all subjects with the happiness of mankind. Address, J. P. MENDUM, Investigator Office, Paine Memorial, Boston, Mass. DR. G D. HENCK,

DENTIST, 446 York Avenue, between Callowhill and Noble Streets. Teeth filled in the best manner. Artificial teeth inserted in the best style, and warranted to give satisfaction, on very reasonable terms.

TEW AND DESIRABLE MUSICAL IN-

struction. Accompaniment on the Boehm-Flute to advanced Pianists by a competent teacher; Apply, From S to 10 A. M, and 5 to 6 P. M. At 710 South Washington Square.

ANDREW STONE, M. D. Troy, N. Y., "Author of the New Gospel of Health," vill act as agent for Mind and Matter, for Troy and vicinity.

DR. MAIN'S HEALTH INSTITUTE. At No. 60 Dover street, Boston. Those desiring a diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address and state, sex and age. All Medicines, with

directions for treatment, extra. THE BRIGHT SUMMER LAND. THE BRIGHT SUMMER LAND.

A new song, published by ROBERT COOPER. Companion to the "Sweet Bye ROBERT COOPER. Companion to the "Sweet Bye ROBERT COOPER. It possesses many of the characteristics of the "Sweet Bye and Bye." The melody being distinct and the chorus taking, and is well suited for use at Spiritual Meetings. It will be forwarded with the new tune to "Nearer my God to Thee on receipt of 15 cents in stamps. Address. ROBERT COOPER.

11 943 Washington Street, Boston, Mass.

THE PHILADELPHIA INFIRMARY,

331 North Eighth Street. Dr. T. B. Taylor, well known to thousands of the Or. T. B. Taylor, well known to thousands of the readers of this paper, has formed a co-partnership with Dr. Edwin DeLeon, graduate of the University of Berlin, Prussia, and of the Clinique, Paris, and member of the Royal College of Physicians and Surgeons of Great Britain, and they have established their Infirmary at 331 North Eighth St., for the treatment of all sorts of Chronic Diseases, and especially Diseases of the Heart, Lungs and Kidneys, and all diseases of Females. These Physicians are particularly successful in treating Asthma and Catarrh, Rheumatism, Neuralgia, and cure all cases of Blood Poisoning, Scrofula, &c. Operate on crooked limbs. Poisoning, Scrofula, &c. Operate on crooked limbs, Cross Eyes, Deafness, &c. Consultation free. Examination and treatment reasonable. The poor will be favored, Call and examine their methods and testimonials. Patients from abroad who cannot come to the city may be treated at home. For particulars write to them.

MAN,

A Weekly Journal of Progress and Reform,

Is published every Saturday at

No. 19 DEY ST., NEW YORK,

ASA K. BUTTS.

Editor and Publisher of the Evolution, Radical. Books, Pamphlets, etc., etc.

TERMS OF SUBSCRIPTION \$1.00 PER YEAR.

In clubs of Four, each 75 cents per year. Clubs of Ten to one address, \$6.00. Clubs of 50, fifty N. B.—As we publish this paper at the lowest cost price we can afford no "dead heads." We shall stop each paper on expiration of time paid for, and sample copies will not be sent in reply to postal cards. Enclose two stamps for sample copy. SEND \$1.00 for 6 of Mrs. Besant's best Essays, including THE LAW OF POPULATION (with fin steel portrait by Ritchie, the best artist in America).

THE FRUITS OF CHRISTIANITY, &c., &c., and three

other Radical Essays by different authors, and spec imen copy each of THE EVOLUTION, MAN, and THE SCIENTIFIC MAN. Address, ASA K. BUTTS, Publisher,

19 Dey Street, New York. THE SPIRITUAL OFFERING

VOLUME III.

A Monthly Magazine, 64 pages devoted to the interests of Humanity from a Spiritual and Scientific standpoint. Rochester N. Y. \$2.00 per year; six months, \$1.00; three months, 50 cents. NETTIE PEASE Fox, Editor.

To aid our friends in getting subscribers, we have arranged to send The Offering and Banner of Light, one year. postage paid, The Offering and Truth Seeker, 4 25 The Offering and Evolution. The Offering and Free Thought Journal,

Orders for these publications should come through If you want the best Liberal Magazine published send for the Offering. Single copies sent, postage paid, for 20 cents. Remit by Post Office Order, payable to the Publisher.

The Offering and Mind and Matter,

IFA few unobjectionable Advertisements will be inserted for 20 cents per line, first insertion; 10 cents thereafter. Special rates for page. Address, D. M. FOX, Publisher,

ROCHESTER, N. Y. THE TRUTH SEEKER:

D. M. BENNETT, Editor. Published Every Saturday, at \$3.00 per year

The Largest and Cheapest Radical Journal published in Europe or America, containing nearly seven hundred. square inches more of Reading Matter than any other Journal of its class. SCIENCE HALL,

181 Eighth St., (near Broadway.)

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY At No. 9 Montgmery Place. Boston, Mass.

COLBY & RICH. PUBLISHERS & PROPRIETORS. ISAAC B. RICH....BUSINESS MANAGER, LUTHER COLBY...EDITOR, JOHN W. DAY....ASSISTANT EDITOR. Aided by a large corps of able writers.

THE BANNER is a first-class, eight-page Family lewspaper, containing FORTY COLUMNS OF INTER-Newspaper, containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING embracing A LITERARY DEPARTMENT. REPORTS OF SPIRITUAL LECTURES. ORIGINAL ESSAYS—Upon spiritual, Philosophi-cal and scientific subjects. EDITORIAL DEPARTMENT. SPIRIT-MESSAGE DEPARTMENT. CONTRIBUTIONS by the most talented writers in-the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.

Three Months.
Three Months.
Postage fifteen cents per year, which must accompany the subscription.

I HAVE A GEM.

BY J. WM. VAN NAMEE, M. D.

I have a gem which cannot fade, 'Tis brighter, aye, by far,

Than rubies rich, or diamonds pure Or your sweet evening star; This gem so rare, of priceless wealth.

I give, dear one, to thee, I ask that thou wilt cherish it. Wherever thou mayst be.

'Tis known to mortals here on earth, By sweetest muse of love;

'Tis cherished by the angels bright, In worlds of peace above; Then cherish it while here below. True joy it will impart:

And when thou'rt called from earth, above Twill there adorn thy heart.

What has Spiritualism done? Has it Helped to give Woman Her Freedom?

BY MRS. ELLA A. BACON.

It has come from the lips of our untaught youth. In bursts of eloquent song, It has brought from the springs of eternal truth, Conviction to earth's great throng

It has brought the names of the loved ones gone, Thro' strange lips to our ear;

Describing their lives so faithfully, That the sceptic turned to hear. Perhaps 'twas a mother's precious form

You laid beneath the sod, And you could not follow the life and soul Which they said had gone to God. So you wailed your sorrow, over the grave,

And left your offering there, While, "Mother come back to your lonely child," Was ever your yearning prayer. Till, perhaps, conviction came to you,

So certain and so sure, And thro' some stranger's lips you heard A mother's blessing pure. Or, perhaps, you laid your baby down,

Your treasure and household pet,

And your heart cried ever with yearning love, For the child you could not forget. But when your baby's lisping voice, Thro' strange lips breathed her test, And her childish traits thro' another form,

Were plainly made manifest. With your baby's name on a stranger's lips, You could no longer doubt, And prejudice, like a dark eclipse, Was quickly put to route.

Your reason compelled you to believe, That your child was surely near, And you felt that it was a glorious truth That could bring conviction clear.

That your precious darling hovered near, In childhood's radiant bloom A priceless proof of its Spirit life,-Of its life beyond the tomb.

Go ask your mourners, those bereaved, What Spirit power has done, Those who convincing tests have had,

From every dear loved one. In all the kingdoms of the earth, 'Tis a truth which cannot fall. 'Twill win its way thro' the paths of life,

Till conviction comes to all. Its flat sounds to make all free, Yea, men and women too, It shall make the first ashamed to say

" By night we rule o'er you!" They shall say, instead, "be one with us,"

"We jointly adjust life's scale," Though you lack in muscular strength and will, Yet your love must e'er prevail.

And thus in harmony shall we blend, When right shall rule our land, Both sexes sharing every good, -And Justice eternal stand.

GOD IS MERCIFUL.

Offences Must Needs Come-Spirit in Everything-Wait and Watch-On the Death of a Young Wife.

AN INSPIRATIONAL ADDRESS DELIVERED BY MRS. NELLIE J. T. BRIGHAM BEFORE THE FIRST SOCIETY OF SPIRITUALISTS, NEW YORK CITY, ON SUNDAY MORNING, JANUARY 12TH, 1879.

Reported for Mind and Matter by George II. Mellish. "How can we reconcile the idea that God is a God of mercy with the fact that there is a constant and never ending recurrence of sad events following most persons through life, and especially those have trusted and tried to serve him?" Into each life some rain must fall, some days must be dark and dreary, and when the rain falls and dark clouds come, you look upon them as though it ought not to be so. But God is merciful; he knows what is best for you. Do you not know, friends, that it is best for every plant that grows to have the shade and the night, to have chill as well as warmth? The chill may keep the flower back in its blossom, but it will grow more hardy, more firmly, and the blossoms will be more beautiful, healthful and enduring. The gardener knows that if he would have plants quickly he must force them, by giving them heat and sunshine, by forcing nature, as it were; but if he would have them lasting, vigorous and strong, then he keeps them back to nature's course. With the camelias, hyacinths, and with many flowers, we see this illustrated. So our Heavenly Father oft-times keeps you back by care and trouble and sorrow, as it may seem to you, and you look upon the darkness as though you did not desire it, as though God could not do this and be merciful too. When he is most loving and merciful be allows the shadows to gather. Friends, you must learn by contrast. A person, like a great o gan, must have his dark keys and white keys. But he says he loves the white, give him the white keys. We tell you we would have the dark keys also, for it is only with the white and the dark combined that perfect harmony is produced. So it is in life. You must have sorrow with joy, the dark with the bright. How would you know the sweets of life if it were not for the bitter? You could not appreciate the beautiful sunny days if it were not for the dark stormy days. You learn by con-trast. How could the child learn to stand up and take the first step if it never fell? Why, contrast is your great teacher. God gives you these things for your good. One says, could he not have made a world of sweet music, of sunshine, of bliss? Could be not? Is it for the finite to question the infinite? To be progressive you must be imperfect; to be imperfect you must learn by contrast. You must struggle and overcome difficulties of life, and in this way God is merciful to you; and he is just. Sometimes a sorrow is spread over a lifetime, and so evenly spread that you do not notice it; it does you good, though you nay not see it to-day. Paul says: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Yet sometimes sorrow seems to come down like an avalanche upon man; and we see natures that are crushed as it seems to us, but they only seem to be crushed. The gardener is merciful when he prunes the trees, shrubs and vines; he would have flowers and fruit, in the coming Summer; you seeing the bush cut away so small, might think it was nearly destroyed, but the gardener says, don't decide now, wait, and when the Summer

comes you see he was right. The tree is made to weep when its branches are trimmed off; but, in the near future, it will be better in every way; bearing richer, finer fruit. So it is that which the author meant when he wrote it.—
is with you; von may weep over sorrows, but it is John Seldon.

best that you should have them, so that in the future you will be happy.
"Woe unto the world because of offences; for it

must needs be that offences come; but woe to that man by whom the offence cometh?" The question asked on the paper is, "Why offences or evils exist," and how they are a woe to the evil who welcome them; but are an indirect blessing to the welldisposed who resist them." When these words were uttered by the Master, they applied to the class of people who would not receive his truth, and to those who persecuted him, and to his ene mies, and to those who were to put him to death. It must needs be that offences would come. Of course, in the progression of man even it must needs be that mistakes are made. They worked against themselves but they did not know it. Selfish peo ple instead of building up heaven are tearing down heaven. The Jews would not receive what Jesus brought to them, and so they stood in their own light, working against their own interests. They were guilty of evil deeds; and it is a truth that no man wrongs another without wronging himself; no moral wrong can be done against another, but the doer is more injured than the one who is supposed to be the most affected by it. That was true in the older days, and it is equally true to-day. To illustrate—suppose the philosophy of Spiritualism is true?—that is, what we claim it to be—there are those who have the bitterest persecutions for those who accept and believe it. So we see that offences must needs come. There is never a wrong done in this world, born of selfishness, born of in harmony, but it always returns to the doer with greater force and power than when it was sent forth. So we see that God is just, loving and merci-

"What relation has animal motion to spirit power, or spirit motion?" If you look at this world of yours, you will find that there is such a thing as spirit in everything. Everything in the world has fspirit. It may not be philosophically proved, nev ertheless we make the statement feeling its truth. There is a certain life and progression in everything. You must remember that plants require time to unfold, and while one flower may blossom in a single day, it may take another one a hundred years before its blossom appears; yet there is a certain something that keeps them in their shape, that carries them along in their progression. In animals we also find the spirit power, of which we have spoken. When you come to man, then you find the spirit power in its higher development. We see that our domestic animals will gather about a fire in cold weather, and yet there never has been a time in all the history of life when an animal has made a fire to warm itself. But, how is it with He has made the fire and brought the comforts and luxuries of the world about him. Everything has spirit power.

"Where two people have loved each other in this world, and through trouble been separated, what are their chances of meeting together in the spirit Why, friends, do you not see what has separated you here? It is only because you did not understand each other. When you shall have passed out of this earthly life, you will meet and understand each other. derstand each other in the spirit world. Be patient while you wait here on earth; do the duties that are for you to do; take what God gives you; you will find the gates wide open, not just ajar, and the true friends who have waited for you will welcome your

Mrs. Brigham, after having answered all the themes that were handed in from the audience, improvised the following lines upon the subject, which was also passed in from the the audience:

ON THE DEATH OF A YOUNG, LOVELY, CHRISTIAN WIFE-"WILL SHE AWAIT US BEYOND""

Where would she be? whose soul was faithful, true and fond! Would she forget the love, because she's passed beyond?

Would the everlasting glory of the bright and heavenly shore Make her forget the dear ones, she loved in days of

No, her love unspeakable grows in that fair life beyond. And still keeps true and warm the love that in other

And she awaits you on the shore, the shore beyond life's strife. To welcome you at last to her, in a better, higher life.

Not far away in starry realms, by rivers flowing calm, Among the fair and deathless flowers, 'mid soft winds breathing balm:

Not in the shining, glorious host, does she wander far But she waits to help you in this life, wherever you may stray

She bears her heaven in her heart, within her as And in its glowing, perfect light, blossoms the oldtime love: For in a fair and better life, remembering days of

Lord Brougham's Ghost Story.

She will await you in that land upon the shining shore

From "What am I:" By EDWARD W. Cox.

The following is reported by the late Lord Brougham in his Autobiography, and I received from himself a personal assurance of its literal "A most remarkable thing happened to me—so.

remarkable that I must tell the story from the beginning. After I leftthe High School, I went with -, my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others, on the immortality of the soul and on a future This question and the possibility, I will not up an agreement, written with our blood, to the effect that whichever of us died the first should appear to the other, and thus solve any doubts we had entertained of the 'life after death.' After we had finished our classes at the college, Gto India, having got an appointment there in the civil service. He seldom wrote to me and after the lapse of a few years I had almost forgotten him: noreover, his family having little connection with Edinburgh, I seldom saw or heard anything of them, or of him through them, so that all the old schoolboy intimacy had died out, and I had nearly forgotten his existence. One day when I had taken a warm bath, and while laying in it and enjoying the comfort of the heat, after a freezing that I had undergone, I turned my head round, looking towards the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair set G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was that had taken the likeness of G---, had disapearno inclination to ask about, or to speak about it even to Stuart; but the impression it made upon me was to vivid to be easily forgotten; and so strongly was I effected by it that I have here written down the whole history, with the date, 19th December, and all the particulars as they are now fresh before me. No doubt I had fallen asleep; and the appearance presented so distinctly to my eyes was a dream, I cannot for a moment doubt; get for years I had had no communication with Gnor had there been anything to recall him to my recollection; nothing had taken place during our Swedish travels either connected with G-or with India, or with anything relating to him or to any member of his family. I recollected quickly enough our old discussion and the bargain we had made. I could not discharge from my mind the impression that G--- must have died, and his appearance to me was to be received by me as a proof of a future state."

This was on December 19, 1799. In October 1862, Lord Brougham added as a postscript: "I have just been copying out from my journal the account of this strange dream: Certissima mortis imago! And now to finish the story, begun about sixty years since. Soon after my return to Edinburgh there arrived a letter from India aunouncing G---'s death, and stating he had died on the 19th of December!"

The Bible may have more senses besides the lit eral, because God understands all things at once; but a man's writing has but one true seuse, which

MORE ASTOUNDING FACTS.

ers of Wonderful Things.

THE TRUTH IS MIGHTY AND WILL PREVAIL-MORE LIGHT IS COMING TO ILLUMINATE

Knowing that one of the leading objects in pubishing MIND AND MATTER is to get well-estabished facts before the people, and that very few of those who witness them are willing to make public statements of their experiences, I venture to comply with a request of "Conkepot," the controlling guide of H. C. Gordon, to make a statement of

the slate for slate-writing. The slate was held under the table with a full head of gas burning right over it, and while thus held a number of communimade public, when for private reasons he objected o giving any names.

from my daughter, which was well written in a style that does not correspond in any manner with that I know of the medium's handwriting. A long interesting conversation was indulged in by myself and the spirits, the answers being by raps, and to me very satisfactory. In addition to this "Conkepot" controlled the medium and answered many questions. The sitting, which was altogether informal and unexpected, came to a close with a very beautiful and encouraging address from Bishop White, the medium being, of course, entranced during its delivery.

formed, the spectators sitting from twelve to fourteen feet from the cabinet. Several forms appeared at the aperture and were recognized by friends and relatives. A gentleman present, who was a stranger to us all, was called up, and, on takng his seat, stated that he recognized the form. He was then called up again to see the same form. and declared it to be George Moore, who was a lieutenant in the army, and well known to him.

black hair. The eyebrows and hair being dark medium, as his eyes are light blue, while his eyeprows and hair are almost white.

go to the cabinet, was met half way in the centre of the room by a beautiful female form very nicely dressed in black. She came right close to me, so that I had a good view of her face, which seemed familiar, although I am not positive who it was. Of one thing I feel certain, viz: that it was not the form of the medium. She had very beautiful dark hair and eyes, and approached me in a smiling, friendly way, looking me right in the face, at the same time raising her right hand, which was very white and prettily shaped, and gently pulling the corners of my beard, then with a graceful bow retired to the cabinet.

directed the conductor to light the gas.

These six burners were lighted and turned up as full as the safety of the globes would warrant, and in the full glare of this powerful light two forms came out of the cabinet dressed in flowing white robes. One of the forms appeared with her face upturned to the light, and I and others distinctly noticed that her eyes were dark as well as her bair. I watched this closely, for the reason that at a previous seance I noticed that one of the forms which came out in a similar light had blue eyes similar to those of the medium. In this case the eyes of the form were undoubtedly dark, and on retiring to the cabinet she stood at the door and conversed with her mother, by whom she was fully recognized. she having seen her frequently at these seances.

At the close of the seance I requested this lady

I have no desire to figure as a visitor of spiritual seances, and have the same reason as others to avoid the injury resulting therefrom; but I have made it a rule through life never to sacrifice spiritual treasure for the sake of worldly gain, and have no intention of changing my course. It is far betsay of ghosts walking, but of the dead appearing ter to suffer for a lifetime here than for an eternity to the living, were subjects of much speculation; hereafter. If this was rightly understood, those hereafter. If this was rightly understood, those and we actually committed the folly of drawing who are withholding, in obedience to worldly interests, or the opinious of others, thousands of imoftant facts given to them by spirits, would, now that there is a channel through which the truth unadulterated can be given to the public, resolve to

> session and publish it to the world. has to depend on a scientific arrangement of facts of Spiritualism will wake up to the supreme imsafeguard against falling into similar mistakes, to ecclesiastical despotisms which have cursed man-

> It is of the utmost importance that the foundaion of a belief should be laid in truth, for it is the nature of man to carry out what he believes to be right, whether it be right or not; and the more conscientious a man is when in the wrong, the more harm he will do. Conscience, or the still small voice within that we hear so much about, is not of itself an unerring guide. It is simply a something which feels pleasure at a knowledge of being in the right and pain at a knowledge of being in the wrong, and is dependent on intellect for this knowl-

ties, resolve to put on paper all that they have of established facts, and send them to MIND AND ance of the spirit world is to sustain the true phil-

Philadelphia, Jan. 12, 1879.

Spirits Appear and Show Themselves Work-

THE WORLD. TO THE EDITOR OF MIND AND MATTER:

some things that occurred on Friday evening, 10th instant. A gentleman and myself were seated at the teaable when the medium felt impressed to take down cations were written on the side next the table in very regular order and very plain. These were from a large circle of this gentleman's spirit relations, a large number of names being given, and were fully recognized. I asked this gentleman, who is a very intelligent, well-informed spiritualist, if he would object to having the whole facts

At this same sitting I received a communication

After this the circle for materialization was This form wore a very long moustache.

Several forms then came out into the room, some in white and others in dark dresses. Two of them stood right in front of the circle, materializing and dematerializing clothing. I noticed that the forms have cookies and apples, I'm pretty sure; I know were generally dark, some having beautiful long grandma always puts up lunches.' show most conclusively that it was not the

I was called up by raps, and on leaving my seat

A form dressed in white then came out, and after walking about, as though to show her dress, went over to the mantle-piece and took a candle out of the candle-stick, tearing off a piece of paper that was around it, and then reaching out her right hand for a match, which was given to her, proceeded to the other side of the room; then striking the match on with her face to the sitters, lighted the candle and held it so that the light shone right on her face. She then walked to the other side of the room to place the candle in the hand of the conductor of the scance, and, in the act of doing so, let it all, breaking it in two places. She then, by motions,

The chandelier contains six burners, and is directly in front of the cabinet in the centre of the

the mother of the spirit, to allow the facts to be published in MIND AND MATTER, when she declared that she was under the necessity of keeping hose near and dear to her ignorant of the fact of her being at the seance, and consequently I can say no more than the above, which is given with permisson of the parties.

- went | endorse by their signatures every fact in their pos-

When investigators realize that it is truth alone that can make them free, and that all philosophy for the truth that is in it, those who spend their time in dreaming over what they call the philosophy portance of matter of fact phenomena as the only those which laid the foundations of the political and

Had the Christians investigated until they had arrived at basic facts they never would have taught that the earth stood still—that the world was made in six times twenty-four hours and that God rested on the next twenty-four hours—as they certainly did, even in my time, and as they yet do where ed. This vision produced such a shock that I had they know no better. Neither would they have insisted, on peril of being burned at the stake, on a belief in a hell that was never created and which them selves admitted had no bottom, or in the existence of a devil that never lived. It was for want of the phenomenal facts which we are having to-day, the same in nature to those which the church in the dark ages crushed out, that enabled a designing priesthood to establish their cruel and blasphemous

> edge, while intellect itself is completely at sea when deprived of facts.

In the light of this, then, how important it is that all the facts should be supplied, with a view of avoiding the errors of the past and laying a foundation so correct in principle that nothing false can be successfully built thereon. Therefore, let all the triends of the cause, in spite of all opposing difficul-MATTER, so that each fact can take its proper place in the great aggregate which under the guid-THOS. PHILLIPS.





CHAR TY.

Only a drop in the bucket, But every drop will tell; The bucket would soon be empty Without the drops in the well.

Only a poor little penny, It was all I had to give; But as pennies make the guineas,

A few little bits of ribbon

And some toys-they were not new, But they made the sick child happy, Which made me happy too Only some outgrown garments-They were all I had to spare;

It may help some cause to live.

But they'll help to clothe the needy, And the poor are everywhere. A word now and then of comfort, That cost me nothing to say;

But the poor old man died happy,

And it helped him on the way.

God loveth a cheerful giver Though the gift be poor and small; What doth He think of His children When they never give at all?

The Late Supper.

"Will be home by six o'clock," said Mr. Garner, is the sleigh moved off. "And don't worry about supper, girls," called back Mrs. Garner over her shoulder. "Just a little tea and toast, and that cold meat sliced will do." The girls shut the door and went back into the itting room. Katy had a sheet to hem, and May a lesson to learn, so for some time they were quite still; but at last the book was laid aside, and then they began to talk and wonder what kind or a girl their little cousin Ruth would be, whom their father and mother were going to bring home from the depot at Chesterfield Junction five miles away. "I would be scared to travel alone," said May. 'Spose papa did not happen to get there, what'd

"Sit still, and wait, of course," said Katy. "She'd "I wonder if her eyes are blue," May went on; and I wonder if she'll bring a doll. There, now,

I must put on my dolly's blue silk dress before Ruth comes, and I must mend her bronze kid So May busied herself in making her doll a retty as could be, while Katy sewed steadily on her sheet, and in her preoccupation hemmed the ends so they did not match, for she, too, could think

of nothing else but the little stranger, cousin Ruth, who was sent visiting among her relatives, while her parents went abroad for their health. What a lonesome, homesick little girl she must be, Katy thought, and how they must all try to cheer her "We must keep a good fire," she said; "Ruth's feet will be cold when she comes."

"O, how how the sun shines on the snow!" ex claimed May. "My dolly is all fixed now, and I am going out to see the snow-birds.' She ran to the door and in a minute Katy heard her counting—
"One—two—three—five little brown snow-birds

on the hemp. Little girl, the gate don't open that way, you must push!" Sarah Dennis coming to see us." hough Katy, and she, too, went to the door, where by this time a black-eyed little girl in a bright plaid cloak stood rosy and smiling.
"Have you lost your way 22 asked Katy, Wonder-

"No," said the little stranger, laughing, "I'm Ruth. Dr. Bently brought me from Easton in his sleigh. Grandma found out last night he was coming, so she thought that was a better way to send me than in the cars. I know which you are, May, and you, too, Katy!' "Did you come all that long way in a sleigh,"

asked May, with a hug, and now she noticed Dr. Bentley hitching his horse before his own house, and taking a carpet-bag out of his sleigh, which he brought to his little passenger. "Come right in," said Katy, eagerly. "O, I am so surprised, and we're real glad, we've wanted you

to come so much. Father and mother have driven over to the Junction now to meet you." "And wont they be 'stonished when they come back without her, and find her here!" cried May delightedly. The three little girls now went into the house,

and Ruth's black eyes danced with pleasure, for this was to be her home now for some time to come, and she liked it already. Katy took her things off, and May brought her doll at once to get ac "It's five already," said Katy, looking at the

clock. "Let's get a good supper, May, as soon as Ruth is warm? Aren't your feet cold, Ruth?" "No, they're as warm as toast," said Ruth, merily, "and I have a red apple for each of you in my

The red apples were produced and greatly ad-

mired, for grandmother's red apple tree was famous in the family. Then the little girls began to get supper in good earnest. Tea, toast and cold meat did not seem to them half grand enough for the occasion, so Katy attempted a "floating island," and the other two beat the eggs for her. The island looked rather ragged, to be sure, when it was done; but still they knew it was good, for each little girl had tasted it again and again; and it was set on the table with pride. After that May toasted some bread, for fear her mother would be disappointed if she didn't have it; and then Ruth, who by this time knew pretty well where everything was, volunteered to make molasses candy. It was a hapby thought. Katy ran at once for a pan, and May or a spoon, and Ruth did all the pouring and stir-Once it boiled over, and put them in a terible fright; but at last they managed to get it lone, and cooled in the snow, and then Katy looked at the clock.

"Why, why! it's after seven!" she exclaimed, and they haven't come yet. What shall we "O, they'll come in a minute," said May; "but I am so hungry I can hardly wait."
"So am I hungry," said little Ruth, and well she

night, after her long ride. Katy did not know what to do, but waited a little onger, They sat by the fire, and watched and waited: but still the welcome sleighbells were not heard, and no one came. Half-past Seven-almost eight—even Casabianca could not have waited longer, if he had been as hungry as little May and

Meanwhile, O, how anxiously Mr. and Mrs. Garner had looked for the evening train. When the afternoon train came rushing up to the Junction, and brought no little Ruth, they thought she had been somehow delayed, and would surely come in a later train. It was a cheerless place in the depot, but they waited and made the best of thinking how dreadful it would be if the child should get there after dark and find no one waiting for her. Train time came again, but no train Something had happened, the telegraph operator said; a tree had fallen across the track; there might be an hour's delay. So the Garners waited on, though it was now fairly night. But the moon

was rising.
"We shall have moonlight all the way home," said Mr. Garner, cheerfully. At last the train came rumbling in, and only on man got off when it stopped; little Ruth had not come after all. And now Mrs. Garner began to feel anxious about her own little girls who had never been left alone so long defore. "We must drive home as quickly as we can, she said, as they got into the sleigh, and the horses seemed as impatient as they, as they bounded along

"It is an exquisite night," said Mr. Garner We may as well enjoy the ride, my dear, while it lasts, for we don't often go off sleighing by moonlight now a days. It was ten o'clock when the horses stopped at pour the whole over the liver. Serve at once.

the gate.
"At least the house hasn't burnt down," said Mrs. Garner, as she sprang out of the sleigh. They went together into the house; there was no one in the sitting-room, so they kept on into the kitchen. There the fire still burned, and the lights were bright. There stood the table, with some cold toast on a plate, about half the floating island left in the glass dish, and a small piece of candy stick fast in a pan, and around the table sat Katy, and May, and the little blacked haired stranger all fast "O, mamma, aren't, you 'stonished?" asked little

May, as she drowsily awakened under her mother's "I should think so!" said Mrs. Gardner, with a happy laugh. "Come here Ruth, you little black eyes, and tell me what made you drop down out of the sky, while we were driving all over the countryfor you?" MARY L. B. BRANCH.

In Children's Friend.

A NEW PHASE IN MEDIUMSHIP.

MR. EDITOR:—By invitation of a well-known

physician, I attended a small seance last night, at the house of a Friend in this city. When I entered the front parlor there were present three physicians, an editor, lawyer and several ladies, three of whom I knew. The medium was a young man named Powell, about thirty years old, whose wife and mother are both mediums, but who, until quite recently, has been regarded a sceptic. The gas from three burners kept the room well lighted, and I sat directly in front of the medium, while the writing was going on, not more than two feet distant. He appeared to be under the control of an Indian who called himself Tecumseb. His righthand was extended, and every person in the room examined it, especially the forefinger, which was used in writing. Holding an ordinary slate upon his knee, placing the forefinger upon the clean slate, at an angle of about fifteen degrees, so that the end of the finger nail was nearly a quarter of an inch above the slate, he wrote me several communications. The marks were made so slow that all present could see that the finger nail did not touch the slate. Not having any great amount of enthusiasm of belief in nine-tenths of what is accepted by Spiritualists as "materialization," and believing hat every effect must have a cause. I was especially anxious to know what substance caused the marks. Had his finger nail touched the slate the mystery would have been solved, as I know a similar mark could thus have been produced. But it did not. Nor was there any other hard substance visible, either upon the slate or upon the finger. The letters were about an inch in length and the marks varied in width from a hair-line to an eighth of an inch. At his request, I tied a linen handkerchief over his entire hand, and without any injury to the linen, the writing was done quite as well as before. A small paste-board slate, in book form, was given to the medium closed, (having been previously examined) and by the medium's holding it unopened in his hands the words "Good night were plainly written on the inside. I took the two slates home and carefully examined the writing under a magnifying glass, and have come to the following conclusions, from the facts as far as ascer-

First.—That these marks were made by coagulated albumen, with perhaps a little gelatin and phosphate of lime—a substance very similar to Second .- That this compound was gathered from

the medium, or from the atmosphere, or both. and concentrated under his finger in sufficient quantity with which to produce these marks and Third.—That as similar marks may be made upon the slate by the finger nail, even through a Den you go on till you get to de bottom-ehinen handkerchief (by perforating the fabric) all such manifestations should be carefully scrutinized

n order to guard against imposture.

Fourth.—That this peculiar phase of spirit power in materialization is worthy of a thoroughscientific investigation. Yours for truth, Phila., Jan. 10, 1879.

THOMAS PAINE.

The following is a copy of the confession Faith as believed by Thomas Paine: "I believe in one God and no more, and I hope for happiness beyond this life. I believe in the

equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeav oring to make our fellow creatures happy. But some, perhaps, will say, are we to have no word of God-no revelation? I answer, yes; there is a word of God—there is a revelation The word of mas holidays, managed to get up the granite steps God is the creation we behold, and it is in this world, which no human invention can counterfeit or alter, that God speaketh universally to man. It preaches to all nations and to worlds; and this into contact with a stately elm. word of God reveals to man all that is necessary for him to know of God. Do we want to contemplate his power? We see it in the immensity of creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in His not withholding that abundance even from the unthankful. In fine, do we want to know what God Search not the book called the Scriptures, which any human hand might make, but the Scriptures called the creation.

DOMESTIC RECIPES.

Keep vinegar in wood or glass. Keep fresh lard in tin vessels. Half a cranbury bound on a corn will soon

Three drops of carbolic acid in a tablespoonful water, applied to a corn a few times will cure it. Erysipelas is said to be cured by applying to the art affected a paste made of raw cranberries beaten. Sugar Cookies,-Two cupfuls of sugar, one cup-

ful of butter, warmed, one cupful thick sour cream,

one egg, one teaspoonful of Saleratus, and one teaspoonful of caraway seeds. This makes from 60 o S0 cookies. Hot Slaw .- Cut the cabbage in half, and shave it very fine. Put it into a stew-pan, with a piece of butter, and salt to taste. Pour in just enough vater to prevent it from sticking to the pan. Cover

t closely, and let it stew. Stir it frequently, and when it becomes quite tender, add a little vinegar, and serve it hot. Delmonico Pudding .- Boil a quart of milk over a slow fire, stirring frequently, as if preparing Devon-shire cream. Stir in the yolks of four eggs, beaten to a froth, four tablespoonfuls of sugar, and a pinch salt, When the mixture thickens pour it into a tin kettle, set in cold water or ice to prevent curdling. Beat the whites of the eggs to a froth with four tablespoonfuls of sugar and a drop or two

of vanilla; pour the pudding into a baking dish, frost with egg and brown in the oven. Cautions in Visiting Sick Rooms.—Never venture into a sick room if you are in a violent prespiration (if circumstances require your continuance there), for the moment your body becomes cold, it is in a state likely to absorb the infection, and give you the disease. Nor visit a sick person (especialy if the complaint be of a contagious nature), with an empty stomach, as this disposes the system more

readily to receive the contagion. To Make Rich Plum Cake. Two full quarts of finest flour, one pound of loaf sugar, three pounds of currents, one pound of rasins chopped, one quarter ounce of mace and cloves, a grated nutmeg, peel of a lemon cut fine, half a pound of blanched almonds, beaten with rose or orange-flower water; mix thoroughly, then melt two pounds of butter in more than a pint of cream, put to it a glass of brandy, a pint of sherry, twelve eggs, yolks and whites beaten apart, and half a pint of yeast; strain this into the dry ingredients, beat a full hour, butter your hoop, throw in plenty chips of citron, lemon and orange candy, as you put in your batter, bake moderately quick.

Calf's Liver Larded .- Get a nice liver and wipe it thoroughly with a clean dry towel, then lard it well, taking care to keep it in shape. Put in the bottom of the sauce-pan to calf's feet chopped fine; two slices of salt pork; six onions; two small pieces of garlic; one small carrot cut fine; pepper and salt. Lay the liver on top of this bed of vege-tables and cover the sauce-pan tight; cook slowly for three hours; the steam and the fat will be sufficient to cook in without adding any water. When done take the liver up carefully; put a small glass of brandy or Madiera wine into a sauce-pan- and



" A little nonsense, now and then, Is relished by the best of men."

CONUNDRUM.-What flies better with its wings roken. Answer, a defeated army.

ARE you opening oysters, mister?" "No, sir, I am opening the shells-the oysters are kept whole.

TIME AND TIDE WAIT FOR NO MAN. - Henrietta Time and Angelina Tide, yet in their teens, have started into business on their own hook, with a full determination to fight the battle of life, having resolved to wait for no man.

A HIBERNIAN'S WIT .- "Pat," said a practical joker, "why don't you get your ears cropped, they are entirely too long for a man of your size." "Be japers," said Pat, "you ought to get yours lengthened, for they are entirely too short for an

LITTLE DOUGLASS says :- "Grandpar do you think men will ever live to be five hundred or a thousand years old?" "No, my child," responded the veteran of many winters, "that was tried once upon a time and men

grew so bad, that the world had to be drowned."

WHEN young ladies,-in fact it may be said old ladies-meet each other they kiss. But when men meet, they do not kiss, this shows who are the most fond of kissing. It seems, however, that the usual kissing between the better part of creation, is really a waste of the raw material

THAT LITTLE HATCHET .- "George," said the paternal Washington, "did you produce that little hicken from that little egg. "I did, father, I cannot tell a lie."

"Well, my son, how did you do it?" "With my little hatch-et. GETTING AHEAD OF WASHINGTON .- " Pap,"

"Yes, I can." "Give me three cents to buy a postage stamp, hen I'll get a head of Washington.

said a patriotic juvenile. "I can get ahead of Wash-

"Go. long child, what are you talking about."

"Here Mammie put this boy to bed." A HUSBAND, who was a fretful, and disagreeable ellow to his wife and children, and often moody a his deportment, and in moments of despondency prought on by himself, said one day to his wife in oulchal tones : What kind of stone do you think ought to be furnished to my memory when I am gone."

His better half replied, "brimstone, of course."

THE BEST ALL THE TIME.—" Sam you are not honest, why do you put all the best pork on the top of the barrel, and such little pieces at the bottom." "I tell yers mars, Alec, de fac is, when you open de top you pick out de best pieces and eat em. d'ye see dat fac."

Yes, what then." "Why, don't you see you had de best pork all de ime, as you go clar down, yah, yah, yah.

How HE FELT.—A son of Neptune, having escaped one of the recent shipwreeks upon the American coast, was asked by a good kind-hearted, sympathetic, pious old lady, how he felt when the wind whistled through the rigging and death staring him in the face as the waves rolled over him. at that time." Nothing else?"

"Well, madam, I felt wet-very wet, all the time, I can assure you, madam.'

COMPLIMENTS OF THE SEASON.—A naturally iocular fellow, who had been celebrating the Christon the Fifth Street part of Independence Square, on a moonlight evening. The paved walks were decidedly crooked to him, and presently he came

"Beg, pardon, sir," said the inebriate-"beg pardon, hap-Christmas, lets take a private drink There was no response from the tree, except a moaning sound, which the wind made through its leafless branches overhead. "Got cramps, have you, said the befuddled stran-

ger, "lets-lets take a Tom and Jerry flip-do you good--hurra for Christmas.' Not succeeding in his cordial invitation to indulge in the celebration, he vowed he'd not extend the hospitalities of the season to another individual. With this impression on his mind he wended his way, and presently, he bumped against another

"Beg pardon, sir," said he, and then passed on. Again he came in contact with another tree, and then another and another in such quick succession to him that he came to a stand still. "Well, hiclook yere gentlemen, beg pardon; guess I'll sit down here and wait till the procession passes, unless you'll go and-hic-take a Tom and Jerry." Down he sat, when presently a blue coat came along and removed the half frozen inebriate to the more comfortable quarters of the central station, where he soon went to sleep, perchance to dream of

A MOTHER IN A DILEMMA .- A farmer's wife, the mother of two boys, twins, was often nonplussed in regard to these children, because they were so much alike, not only in voice and action,

about the farm was in a flourishing condition, when the mother hastened to the field, and upon ap-"Which of you two boys was I speaking to this morning, was it you or your brother," she contin-

ued, addressing the nearest one to her. "It was nt me," he replied, "it must have been my brother, why did you ask me that?" "Why," said the mother, "because I'm going to box his ears." "Well, I'm not my brother any how, and I don't

want my ears boxed no how," he replied. The mother went to the other boy, and in somewhat determined tones said to him. "Look yere, I want to know who you are." The accosted son, looking at his mother, was rather astonished at such a salutation, and be began

beside herself. "Who am I," said he, "why I'm yer son." "Yes, yes, I know that, but what I want to know is this, are you yourself or are you yer brother, because if you are I'm going to box yer ears." "Well, mom, I ain't my brother, no how, and I

yours had a hole in it." " No, mother, I'm wearing my own coat." "Well how upon earth am I to tell whether you are yourself or your brother, that is what I want to

"Give it up," replied the boy, as he sunk his hoe into the ground. The mother was of course non-

"That's what I say you are yer brother, because yer coat is got a hole in it." The lad could'nt see it, and the result was that the maternal hand was not planted on the ears of the unoffending youth, and the bewildered matron

flips and Christmas festivities.

but in physical or general appearance. They were robust, and often engaged in and about the farm, hoeing potatoes or corn, picking peas or strawberries, and doing up chores and things generally. It may be said they were the two Dromios of the nineteenth century, and it was almost impossible for the mother, father or acquaintances to tell 'tother from which.' It was on a fine Spring morning in May, all nature rejoiced in thriving beauty, and everything

proaching the two boys said:

to back off a little, thinking that his mother

don't want my ears boxed for nothin." "Then your brother is wearing your coat, for

plussed, and after a few moments of intent meditaion, she exclaimed, "Heavens, you are your brother after all," and she was about to box his ears, he exclaimed: "No I ain't my brother, he's my brother, and I'm his brother.

returned to the farm house, to meditate upon the uncertainty of identity of twin children.